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Lectionary, Liturgy and Lambeth

THE immediate stimulus for the proposals which follow for a common Lectionary and a common Liturgy for the Church of England and the English Free Churches was provided by a cursory reading of the resolutions of the 1958 Lambeth Conference. But their general background lies not in any experience of ecumenical negotiations (I have none); but rather in an established parochial tradition of increasing co-operation, planned by a joint standing committee, with the local Methodist Church, the only Free Church in the area. We worship together with interchange of preachers not only on Good Friday evening but also in connexion with the Universal Week of Prayer for Christian Unity, and as a prelude to our joint harvest social. A page of "Methodist News and Notes" has long been a feature of our parish magazine. Some years ago a joint visitation of the parish was arranged, each team of two visitors including one from each church. Recently we had a joint "visit" from theological students, three from each church. We have been holding a joint week-night Lenten course. And a joint Bible Study Group has been established. And so on.

A Common Lectionary. The Lambeth Conference "welcomes every sign of the revival of Bible Study within the common life of the Church. It calls on all Church people to re-establish the habit of Bible-reading at home, and commends the growing practice of group Bible study" (Resolution 5). Under the heading "The Methodist Church" the Conference understands "that organic union is definitely accepted as the final goal, and that any plans for the interim stage of intercommunion are definitely linked with provisions for the steady growing together of the Churches concerned" (Resolution 30). Taken together, these statements encourage us (as has doubtless already been done in many places) to initiate regular joint Bible Study Groups with Free Churchmen at the local level.

Now the Conference further "recognizes with gratitude the dominant place which the Anglican Communion has always given to the Holy Scriptures in all its public worship. It welcomes in the contemporary Liturgical Revival the growing realization of the close relation of Word and Sacrament" (Resolution 6). These words encourage us at the local level to integrate our week-night Bible Study with our Sunday public worship. Doubtless again this is already being done in Parish Meetings up and down the country. But if such Bible Study is to be not only integrated with Sunday worship but also interdenominational, then the situation calls for an interdenominational lectionary of readings from Scripture, both for the Holy Communion and for any other regular Sunday morning and evening services.

I am therefore suggesting that the Church of England should invite such Free Churches as might accept the invitation to participate in the framing of such a lectionary for optional use. Such a lectionary would be advantageous not only as a means whereby we could integrate our Bible Study with our public worship on an interdenominational basis; but also because the broader basis on which it would be compiled might well result in an objectively more satisfactory lectionary; and thirdly as a pledge of the practical desire of the co-operating churches for "a steady growing together".

But would such an invitation be acceptable? Would not a common lectionary be contrary to the principles of "free worship"? The sting of such an objection would be drawn if it was clear from the start that such a lectionary would have to make its own way on its merits, its use being optional and permissive only. In this connexion it is significant that I owe the idea of a common lectionary (and hereby warmly acknowledge the debt) to a paper on "Free Worship" read at the 1958 Conference of the Friends of Reunion by a Congregationalist minister, the Rev. J. M. Todd.

A Common Liturgy. Quite independently of Mr Todd, I made at the same conference a plea for a common liturgy. Now under the heading "Prayer Book Revision" the Lambeth Conference "urges that a chief aim of Prayer Book Revision should be to further that recovery of the worship of the Primitive Church which was the aim of the compilers of the first Prayer Books of the Church of England" (Resolution 74c). I would submit, with the example of the Liturgy of the Church of South India as supporting evidence, that so laudable an aim as "the recovery of the worship of the Primitive Church" is far less likely of achievement by one church working alone than if sought jointly by the Church of England and the historic Free Churches. To take one example, how valuable it would be to lay under contribution the sacramental theology of the Wesleys in the evolution of a common liturgy for permissive use in any of the co-operating churches.

Next, the Lambeth Conference specifically asks for "an Advisory Committee to prepare recommendations for the structure of the Holy Communion service which could be taken into consideration by any Church or Province revising its Eucharistic rite" (Resolution 76). The time, in fact, is ripe for concerted liturgical revision and renewal. Might not the Church of England (or the Anglican Church in any other appropriate part of the world for that matter) officially invite the participation of the Free Churches from the start in such liturgical revision? The main arguments in favour of a common lectionary apply with perhaps greater force to this more ambitious proposal. On the face of it, such a liturgy would be likely to be richer in insights, both catholic and reformed, than a liturgy evolved within one church in isolation. Secondly, an Anglican initiative would be a particularly valuable pledge of our desire "for a steady growing together" in that realm of liturgy and sacrament in which much popular opinion in the Free Churches regards us as especially intransigent. And, thirdly, such a common liturgy, making its way on

its own merits, would significantly prepare the local churches for what the Lambeth Conference has defined with specific reference to the Methodist Church as "the interim stage of intercommunion" and "the final goal . . . of organic union" (Resolution 30).

"*The art of the possible.*" So politics, including by implication ecclesiastical politics, has been defined. I have already disclaimed any experience in this field. To me the history of the ecumenical movement suggests that an "official" move towards a common liturgy might promise the most immediate results. But I would concede that it might be more practicable for the matter, if at all acceptable, to be taken up first by organizations within the churches specifically committed to liturgical and ecumenical advance. In this connexion *An Experimental Liturgy*, published last year by an interdenominational group in Birmingham, is of outstanding interest. Meanwhile it remains for me, remembering always Dean Inge's dictum that "all labels are libels", to suggest reasons why various interested parties might welcome any movement towards a common liturgy.

Within the Church of England many "Evangelicals" have been less than enthusiastic about liturgical reform on the grounds that the Book of Common Prayer and the service of Holy Communion in particular provide essential safeguards for the Protestant and Reformed nature of Anglican life and thought. Might not the association of the historic Free Churches in any major liturgical reform be the one thing needful to catch their imaginations and redeem any remaining doubts?

Conversely, many "Anglo-Catholics" have long been eager for liturgical reform. For some of them my proposals might have the advantage of not in themselves raising the question of intercommunion without unification of ministry. Others might welcome proposals calculated to win the support of their "evangelical" friends for liturgical reform. Any fears of a resultant "pan-Protestant" liturgy might well be discounted by the widely recognized fact of the truly "catholic" nature of the Liturgy of the Church of South India. Of course, in any evolvement of a common liturgy in Great Britain, Anglican High Churchmen would be far more substantially represented than was possible in South India.

As for the "liberals", they are in general favour of measures both of reconciliation and of reform. With them we may properly consider "the State connexion"; which in turn, more or less from the time of Constantine onwards, is intrinsically benevolent towards measures of ecclesiastical co-operation.

Within the Free Churches the fact that it was a Congregationalist minister who proposed a common lectionary may be taken as symbolic of the welcome that such an Anglican initiative as is here suggested might receive from the ecumenically and liturgically minded. Those, on the other hand, who stand four square for local independence and in particular for free worship might gladly admit such a lectionary and liturgy provided their use, as in South India, was permissive only.

Finally, we are often rightly exhorted, when considering church

relations in England, not to forget the Eastern Orthodox and the Roman Catholics. Interested individuals of the former might well regard with benevolence any such movement towards a common liturgy; especially if, as in South India, the result appears to break away somewhat from the Western "dramatic" liturgical ethos and partake more of the "timelessness" of Orthodox liturgies. As for the Roman Catholics, I would simply quote from "A Roman Catholic View of the C.S.I." (THEOLOGY, January 1956) by Fr Louis Bouyer as follows: "The Catholic Church would certainly have much less difficulty in letting these Indian Christians continue to use such a liturgy, if ever they came to her, than she would, under the same conditions, in letting any Protestant or Anglican community continue to use the rites and formularies to which they are accustomed."

A step on the way. As I hope that the possibly naive analysis of the last section will not deter any reader from considering my suggestions on their merits, so I hope that what follows will not either. But it would be disingenuous if I did not make clear my conviction that any such common lectionary or even common liturgy would only be one step along the road towards intercommunion and also organic union. Such steps must be boldly taken in a dynamically changing world. In such matters the children of this generation are often wiser than the children of light. When a colonial territory has been moving towards that degree of integration and unity which is a necessary prelude to political independence, it has been found most salutary to fix dates for the resolution of this or that difficulty. Consider, for instance, Cyprus and Nigeria. A British politician's famous "Never" to Cypriot independence did not a little to provoke that almost desperate disunity which makes the achievement of any such independence now so vastly more remote. On the other hand, the tribal, cultural, religious, economic and political tensions within Nigeria must often have appeared to those personally involved as intractable as many of the differences of conviction that separate the churches in England. In Nigeria formidable difficulties remain; and risks no doubt have been and will be taken. But the setting of dates whereby particular advances were to be achieved has done much to give effect to a whole-hearted determination to achieve the goal of political independence.

Is our determination to be led by God along the path to organic union as clear cut? What about a few dates to achieve this or that clearly defined measure of intercommunion, unification of the ministry, or what have you? And not too far distant dates either? Some readers may be shocked by my political analogy, or by the lightheartedness of the last sentence. But I wish to end this article where I began it, in that Sheffield suburb where, as of course in many other places, closer church relations are regarded as a matter of urgency. It is from thoughtful lay people in both churches that the cry goes up "How long?" And it is we ministers who find ourselves defending an obsolescent *status quo* that is clean contrary to the will of God.

A. H. DAMMERS.

Schools of the Prophets?

THE Church has much reason to rejoice in the increase of theological schools in the modern universities. Their rise and growth implies a general acknowledgment that some knowledge of the Bible and of the historical development and meaning of Christian dogma is necessary to any deep understanding of the roots of European culture, and indeed of the history and literature of any European nation. The growing demand for qualified teachers of religious knowledge in schools, especially in girls' grammar schools, bears witness to the same awareness, and has been a determining factor in the new demand for theology in the newer universities. This should provide an opportunity to place within a field of discourse where the voice of theology has long been muted theologians who can understand and expound the relevance of their inquiries to other people's questions. But such theologians are not easily found. As the Principal of Cuddesdon says: "Many of those who thirty years ago would have been on the staff of our theological colleges are now teaching theology in our new universities."[1] Meanwhile the theological colleges suffer.

All this reinforces pressures which have long been exerted in influential quarters towards the concentration of theological studies at or in the universities. The distinction between *at* and *in* is discerned by Dr J. A. T. Robinson, when he rightly insists[2] that *in* the university "it is most important that theology should be able to be read by anyone, whether he is an ordinand or not, whether he is a Christian or not, as an academic discipline, exactly as he might read history or modern languages". . . . "It follows that there should be a difference—and even a healthy tension—between the teaching of theology in a university and the teaching of theology in a training college for the ministry." He goes on to affirm that doctrinal concern is part of a task which "is not one that is best undertaken within the confines of a university discipline".

So far I completely agree with him. It is perfectly right and fit that biblical study in the universities should be conducted with the same thorough, detailed, and meticulous scholarship as research into classical and medieval texts, and that the same kind of detailed attention should be given to the history, language, and meaning of the classical dogmatic formulations. Not all the students indeed will be able to master the whole equipment required, but they can at least acquire enough to follow the argument. This much can, and should, be done by those who have no dogmatic convictions. An agnostic historian who does his best to master the issues of the Reformation or of Arianism is doing a creditable job, even if he does not succeed in explaining these issues lucidly to himself, and to his pupils and readers thereafter. It is possible to study theological ideas carefully and exactly without raising the question of truth. By that

[1] THEOLOGY, February 1959, p. 59.
[2] THEOLOGY, December 1958, pp. 491–2.

I do not mean historical truth. To understand what St Paul meant, what Luther meant, what the Chalcedonian definition meant in its historical setting, is no doubt to acquire tools for thinking as a theologian, but such an understanding is, in theory and practice, compatible with a state of mind in which theological issues have no present meaning. If it is possible to have a profound understanding of Dante without accepting scholasticism, of Lucretius without being an Epicurean, of Luther without being a Lutheran, it should be possible, at least in theory, to understand St Paul without being a Christian. Some thirty years ago in his essay on Dante[1] Mr T. S. Eliot wrote: "If you yourself are convinced of a certain view of life, then you irresistibly and inevitably believe that if anyone else comes to 'understand' it fully, his understanding *must* terminate in belief. It is possible, and indeed sometimes necessary, to argue that full understanding must identify itself with full belief. A good deal, it thus turns out, hangs on the meaning, if any, of this short word *full*."

This seems to me to express excellently the right attitude for anyone speaking "from faith"—I use Dr Robinson's term—about theology in the setting of a secular university. He will recognize that his own understanding stops short of fullness, though the obstacles in his case will be different from those that obstruct the vision of the unbeliever among his students. His primary object is not to promote faith but an understanding which he hopes will be an aid to faith. He can, however, do very little to overcome those obstacles to theological thinking, not only among unbelievers, that arise from the presuppositions of our own culture at the present time. That is why I cannot agree with the Bishop of Southwell or with the Principal of Cuddesdon in their recommendation that all graduate ordinands should have read theology in the universities. At present the graduate ordinands are in a minority. This was not always so, and many believe that the proportion of graduates in the ministry should be increased. But if a degree means an honours degree it may well be doubted whether it was ever much larger than it is to-day. At any rate at present, we have to rely on a minority of graduates to provide us with some clergy academically equipped to deal with questions requiring a knowledge of social history or the philosophy of science.

So far as I know, only one Anglican theological college regards philosophy as an integral part of its curriculum. I am not a philosopher but an historian. Very nearly all my own teaching at Kelham is concerned with history, including the history of liturgy and an introduction to the history of other religions. I have therefore not the smallest professional bias against the historical study of theology, and a great deal of my teaching is, at least in aim, as objective as I should desire to find in the theological school of a university. The main difference, where history is concerned, probably lies in the treatment of heresies and movements of spiritual renaissance or decay, where it is possible to address warnings to an audience of ordinands who will probably face like temptations, and find them-

[1] *Selected Essays* (1932), p. 256.

selves moved by similar enthusiasms, in the different historical conditions of our own day. But when I give six lectures on the Trinity in the course of dogmatic theology I can at least try to speak to questions that have been raised in the minds of my hearers not only by the Bible and church history, but by modern philosophy and psychology, by comparative religion, and by the practice of prayer and meditation. What puzzles me in Dr Robinson's article is his apparent assumption that all that is needed to understand the modern world is to go about in it under the guidance of some people with practical experience. I should say that what is really needed is hard thinking about the difficulties of believing in God and using any kind of theological language in a world where so much of our common thinking is based on presuppositions which leave no room for the possibility of theology.

I agree with much that has been said by the Principal of Cuddesdon in defence of the regular round of spiritual discipline and liturgical prayer as an essential part of the ordinand's preparation. But I wish that he had not presented detachment in so sharp an antithesis to involvement and that he had not called "the laying of the foundations of the spiritual life . . . the indispensable *complement*[1] to advance in theological understanding". The two are not only "indispensable and inseparable". The one is a part of the other. I do not believe that it is the purpose of theological colleges to make prayer easier by reducing difficulties, but rather to create conditions where theological questioning will lead to fresh difficulties, perhaps to spiritual dereliction, and so to the discovery of foundations that cannot be shaken.

Those who study theology as part of their preparation for the Church's whole-time service need before everything else time to think, and an introduction to ways of thinking. This should come first of all through psychology and logic, including linguistic analysis and the study of scientific method, with as much illustration from particular sciences as is practicable without superficiality. They need contact and conversation with maturer minds. They need discipline and guidance in prayer and meditation, that they may continue praying in the most adverse circumstances. They need practice in meeting unexpected tasks. They need knowledge, not only of the diversity of conditions to be found in the modern world, but of the strange variety of situations in which in the past the gospel has been preached, and of the diversity of forms which orthodoxy has assumed, as numerous as the heresies that repeat themselves in many shapes from age to age in history. Paradoxical as this may seem, some knowledge of the history of "the eclipse of Christianity in Asia" may be as important as an understanding of the Church's growth in Europe.

All this will take time. The universities can play an invaluable part in fostering a sense of philosophy and history, a knowledge of the significance of psychology and anthropology and of the varieties of scientific method, and standards of scholarship in the study of

[1] The italics are mine.

biblical and historical theology, but that need not imply the presence of every theological student at or in the university during the whole of his time of study. Dr Robinson rightly maintains that we need much larger theological colleges, in much closer relations with the universities, though I should attach more importance than he does to their contacts with other departments than those of theology. Such colleges might well be licensed to set their own examinations, with the help of external examiners, in place of the G.O.E. But the quality of their theology would remain the Church's concern. They must not be compelled, explicitly or by implication, to conform their conception of theology to the necessary requirements of the faculty of arts.

But this would not necessarily mean that all their students would be ordinands. Our urgent need in the Church of England is servants of the Church willing to be employed anywhere and in any capacity, able to be deployed into situations where opportunities of evangelism are most likely to arise. Whatever "preaching the gospel to every creature" means in this day and generation, the command is most unlikely to be fulfilled by more or better sermons in parish churches, or at the corners of streets, but rather by conversations in many places, including universities and laboratories. Priests and deacons will have their part in such conversations, whether they are ordained from the first for full-time service, or ordained after proving their capacity in other vocations, but it seems most likely that some of our most thoroughly trained theological minds will not be ordained, at least at the beginning of their service, because they are most useful in other ways.

The quality of theological education may be fairly judged by its power to create conditions that are positively favourable to the growth of vision through the fusion of prayer with thought. If we want men to see and understand, we must give them places to watch and reflect, whether they are young men, completing their general education and preparing for their life's work, or mature men, educated for other tasks, who would give themselves in their own vocation as priests and deacons. The supply of such places is important for the health of theology, not only for the training of the clergy. If they are in close contact with the universities we may hope that through them some of the obstacles to the consideration of living theological issues in the theological schools themselves may be removed. But this depends on other factors, most of them outside the range of any kind of ecclesiastical control, on changes in the general climate of opinion. Meanwhile the schools of theology provide what is very much needed, places where the fundamental documents of the Christian faith can be studied seriously by anybody, whatever his beliefs, who thinks it worth while to take the trouble to do so.

George Every, S.S.M.

Commentaries on Ezekiel[1]

I. The book of Ezekiel creates difficulties for its readers both by its thought and its construction. In the first place, the prophet does not conform to the pattern of Old Testament prophecy as it is most often conceived, but demonstrates that the reality of prophetic inspiration may be known within the status of a priest. The too simple contrast between prophet and priest is thereby denied, and artificial conceptions of Hebrew religion in which Ezekiel is made the bridge between prophecy on the one hand and law or apocalyptic on the other also need to be revised. There is a real sense in which Ezekiel is the prophet of a crucial moment in the development of Old Testament religion, but it is very important to see him as he is, rather than endeavouring to confine him at the outset within particular patterns. In the second place, the literary and chronological problems are now recognized to be considerable. The survey by H. H. Rowley, "The Book of Ezekiel in Modern Study" in *Bulletin of the John Rylands Library* 36 (1953–4), pp. 146–90, indicates some of the problems and of the wide range of solutions which have been offered, and even though the tendency in recent years has been to move towards a more conservative position, the complexities of the book's structure are not thereby dismissed. Extreme statements such as those of Torrey, *Pseudo-Ezekiel and the Original Prophecy* (1930, Yale Oriental Ser. Researches 18, New Haven), or Irwin, *The Problem of Ezekiel* (Univ. of Chicago, 1943), have not won general acceptance, but they and other studies have pointed to the difficulties which face the commentator.

Perhaps for one or both of these reasons, commentaries on Ezekiel in English in recent years have been few. H. G. May, "Ezekiel" in *The Interpreter's Bible*, Vol. VI (1956, Nelson), pp. 41–338, provides a readable though at times rather sketchy commentary, which includes much useful recent material and illumination of the prophet's thought from religious symbolism and cultic practice. It recognizes later re-handling of the prophet's material and the problem of discriminating between "original" and "editorial" matter, though the view taken of Ezekiel's activity is largely the traditional one. The accompanying "Exposition" by E. L. Allen contains some useful illustrative material and is rather more substantial than a good deal of the expository matter in this series of commentaries. Considerable unevenness marks H. L. Ellison, *Ezekiel: the Man and his Message* (1956, Paternoster Press). This is not a verse by verse commentary, but deals with the book in sections, and much of the first part, with its stress upon the prophet as spokesman to his own generation, is useful and sensibly critical, based largely upon G. A. Cooke (see below). But the treatment of chapters 40–8, accepted as genuine, is quite inadequate; the assumption of millennarian interpretation appears gratuitous and quite contradicts the approach to the major

[1] For previous articles in this series, see November 1957 (Isaiah), April 1958 (Acts), June 1958 (Hebrews) and August 1958 (John).

part of the book. There is no recognition of the essential relevance of these chapters to the need for the creation—in the sixth century B.C.—of a holy people in a holy land, a message which, seen in its context, becomes immediately relevant to other generations too. The very brief notes of J. A. Bewer, *The Book of Ezekiel*, 2 vols. (1954, Harper's Annotated Bible Series No. 8 (Eyre and Spottiswoode), reprinted in *The Prophets* (1955) by the same publishers), show a better appreciation of these last chapters, though the matter is not fully discussed. A recent Jewish commentary by S. Fisch (1950, Soncino Press) contains Hebrew text and English translation; it oversimplifies the division Prophet-Priest, but adds some information on the influence of Ezekiel on the development of Jewish mysticism. The notes are rather sketchy, but contain some interesting material from older Jewish commentators.

Among older commentaries, which are not very satisfactory simply because they do not recognize the problems of the book adequately, we may mention W. F. Lofthouse, *Ezekiel* (1907, Century Bible, T. C. and E. C. Jack); compare also his *Israel after the Exile* (1928, Clarendon Bible IV, Oxford Press), pp. 64–92; A. B. Davidson, *The Book of Ezekiel* (1892, Cambridge Bible for Schools and Colleges, Cambridge Press; revised very slightly by A. W. Streane, 1916); H. A. Redpath, *The Book of the Prophet Ezekiel* (1907, Westminster Commentary, Methuen); C. H. Toy, *The Book of the Prophet Ezekiel* (1899, Polychrome Bible, James Clarke, based for its text upon another work with the same title published that year by J. C. Hinrich, Leipzig, in the series The Sacred Books of the Old Testament, which contains Hebrew text and notes); F. H. Woods and F. E. Powell, *The Hebrew Prophets* III (1911, Oxford Press), pp. 9–206, with a short but useful introduction, and very brief notes to the text of R.V. All these show varying degrees of sympathy with the unusual characteristics of Ezekiel's prophecy, and regard him rather too readily as merely the link with what is also too simply described as the legal religion of the post-exilic period. The general lack of sympathy with the cultus made such an attitude natural. The same may be said of the notes in the one-volume commentaries (W. L. Wardle in *Abingdon Bible Commentary*, ed. F. C. Eiselen, etc., 1919, Epworth); J. E. McFadyen in *Peake's Commentary* (1919, rev. ed. 1936, Nelson); W. E. Barnes in *New Commentary*, ed. C. Gore, etc. (1928, S.P.C.K.); W. K. Lowther Clarke's *Concise Bible Commentary* (1952, S.P.C.K.), though this last shows knowledge of recent work; but an exception may be made for E. Power in *Catholic Commentary*, ed. B. Orchard, etc. (1953, Nelson), who shows sympathy and understanding of Ezekiel's "priestly" interests though his interpretation of chapters 40–8 is artificial, and G. R. Beasley-Murray in *New Bible Commentary*, ed. F. Davidson, etc. (2nd ed., 1954, I.V.F., London), which has a useful short introduction, and in the brief notes avoids artificiality and oversimplification.

Three other books may be mentioned which are not strictly commentaries. The first, J. Skinner, *The Book of Ezekiel* (1895, Expositor's Bible, Hodder and Stoughton), has much to commend it for its

method of exposition, though in general there is no real drawing together of the various ideas—e.g. on individual and corporate responsibility—nor appreciation of the ideals of Ezekiel in seeking to bring Israel into a condition for fulfilling God's law. The second, W. F. Lofthouse, *The Prophet of Reconstruction* (1920, James Clarke), is highly imaginative, but it is too simplified and too obviously written in the political situation of its time. The third, H. Wheeler Robinson, *Two Hebrew Prophets,* i.e. Hosea and Ezekiel (1948, Lutterworth), contains a very readable short account of the book and its problems, and appraisal of the prophet's personality (though conditioned by a too narrow conception of prophecy), and a discussion of salient points in his theological outlook. It offers, in spite of limitations, the best short introduction to the work of the prophet.

II. Among commentaries of a more specialized nature, G. A. Cooke, *The Book of Ezekiel* (1936, International Critical Commentary, T. and T. Clark), may be mentioned first as a work which in spite of its detailed notes on the Hebrew text may well be utilized by the non-Hebraist who is prepared to spend time on detail. Within a generally traditional presentation, Cooke deals adequately with the problems raised by more radical scholarship up to his own time, and handles the many problems of text and interpretation with a wealth of annotation. The book lacks a coherent presentation of the prophet and his thought, which would draw together the scattered material of individual sections. It also, strangely, lacks a bibliography. From the great mass of commentaries in other languages on Ezekiel—reference to which may be found in H. H. Rowley's article (see above) and, for example, in G. Fohrer *Die Hauptprobleme des Buches Ezechiel,* BZAW 72 (1952, Töpelmann), and also in his commentary (see below)—we may single out first the commentary by A. Bertholet (with K. Galling) (1936, Handbuch zum Alten Testament, Mohr, Tübingen), and secondly the new edition, completely re-written, by G. Fohrer and K. Galling (1955, same series and publisher). Bertholet works on the assumption of a dual ministry—in Palestine and in Babylonia—and, while repudiating the extremism of such scholars as Hölscher, nevertheless accepts a substantial editorial activity; Fohrer, both in his earlier study and in the commentary, maintains the traditional view of Ezekiel's activity and regards only a small number of passages as not from the prophet himself. The soberness and thoroughness of this work make it of very great value. It will be interesting in due course to make a comparison between it and the commentary still in process of appearing by W. Zimmerli (1955—, Biblischer Kommentar, Verlag der Buchhandlung des Erziehungsvereins, Neukirchen Kr. Moers). Five sections, each of 80 pages, have so far appeared, and the commentary has reached chapter 18. The general introduction is to appear only at the end, so that the overall picture is not yet available. The traditional view of Ezekiel's activity is maintained here too. The treatment is very detailed, and much space is given to the elaboration of the theological significance of the sections, as well as to careful discussion of critical and linguistic

problems. Cf. also C. Kuhl's review of Ezekiel research in *Theologische Rundschau* 24 (1956–7, Tübingen), pp. 1–53.

It may be useful to add a reference to G. Widengren, *Literary and Psychological Aspects of the Hebrew Prophets* (1948, Uppsala Universitets Årsskrift), in which the first three chapters are concerned with the problems of oral and literary transmission, with particular reference in chapter 3 to the prophets and especially to Ezekiel; the fourth chapter, in which parapsychic phenomena are discussed, is not surprisingly illustrated from Ezekiel and contains some useful correctives to rationalizing tendencies in regard to the curious symbolic actions performed by the prophet and the statements which are made about his "visits" to Jerusalem. J. Ziegler has edited the Göttingen Septuagint volume on Ezekiel (Vol. XVI, i, 1952, Vandenhoeck and Ruprecht) with characteristic skill and reliability, both in general introduction to the Greek material and in the *apparatus criticus* to the text itself.

Peter R. Ackroyd.

On the Frontier: The Art of André Gide

"Gide is the epitome of decadence. He is an individualist."—*Pravda*, 1936.

I

By topping the half-century (he died in 1951) André Gide projects himself into our time and achieves a symbol of his daring hope to "assist at the birth of the future". His enterprising, animated, probing fiction; the liberal bias of his ethics; his reformative social concerns: the whole fecund aspect of his art is alerted to the future, to new possibilities in man. Yet he speaks also to the condition of the present: his integrity as a patron saint of European culture has not been shaken by the gain of those official honours he never sought: the Nobel Prize, the Oxford D.Litt. and classic status in the universities. Above all, the dramatic love-hate relationship to protestant religion which this son of three hundred years of Huguenot tradition waged in his art, is one of the most meaningful "frontier" episodes in modern culture.

Dostoevsky's fiction was a dramatized theology with sin as abasement and salvation by suffering. Thomas Mann offers a comprehensive ethics where sin is submitted to a humane scrutiny; he fills religious myth with a humane content without losing faith in its pragmatic value.[1] Gide offers a *selective*, leading to a dialectical, ethics: not what is established but what can be achieved. By renunciation and economy, useless conventions can be shed. By a freer, more disinterested, vital exercise of sensibility the personal happiness, virtue and liberty can be obtained which is the ground for all *impersonal*, humanitarian work. Only when the structure of personality has been retrieved, when the Romantic in man is fulfilled can

[1] See the present writer's "The Joseph Saga of Thomas Mann", Theology, April 1957.

the Classical Altruistic arise. Hence the evocation of polarities, a cross fertilization of the mind at its best in *The Return of the Prodigal Son*[1] (1907). Gide needed to tempt, examine all the impulses—devils and angels—in his personality on the anvil of experience because each might be a unit in the final integration. "Against the wind—are you not obliged to tack?"

In *If it die* . . . (1922) Gide describes the two worlds of his young manhood. Centred on Mallarmé, but meeting constantly in their own homes, in the country or on travel projects, gathered the brilliantly talkative, animated *élite* of the young intelligentsia. There was the stifling *bourgeois* penthouse of commercial philistinism, gentility and convention; pious uncles and cautious aunts. Gide outgrew both worlds. Pure aestheticism leads to futility and complacent *bourgeoisme* to vulgarity. The satires culminating in *Marshlands* (1895) are devastating analyses of boredom. *The Fruits of the Earth*[2] (1897) is the alternative embodied in the author's actual experience and figured in a work of art; it was part of Gide's passion for sincerity always to provide a living example of what he recommended. Worked into the texture of his negative criticisms we find the positive factor by which negation can be redeemed. This may be suffering; it is usually courage and the willingness to *risk* one's deepest feelings in practice.

Gide was never an anarchist, a Pyotr Stepanovitch of ethics. Having escaped boredom he was agitated about what it *implies* to be free. The incidents of private life, alarums and excursions of feeling, give and take of personal relationships adduced in this quest animate every inch of the suggestive prose of the *Journals* (1889–1949)—that excellent lubricant for any reader's mind. In *The Immoralist*[3] (1901) Gide's characters are not used to promote the action but consumed by it. He was an indifferent plotter, showing little interest in "stories". His gift was aesthetic, symbolist, modern: he was interested in the naked quick of how individuals feel and act. While Marceline's comparatively undeserved fate goes comparatively unregarded we are challenged by the problem of Michel's conduct, that of a valid impulse put in action wrongly. We are beguiled by Michel's accomplices—the Algerian summer, the rides at dawn, the autumn at La Morinière and the great landscapes of Italy. The felicity of *Strait is the Gate*[4] (1909) does not lie in any general concept generated by the plot; it exists in the symmetry of design, the architectonic in the mounting of symbols and recurrent ideas. Jerome might have taken more initiative, Alissa conquered spiritual priggishness; both were *extremists*, the evening "came up like a grey tide". A disturb-

[1] This, and the later use of classical myths, are exquisite modernizations in which the characters stand for alternatives of belief and conduct. As such they can be compared with Mann's *Joseph Saga* as a literary equivalent of Bultmann's "demythologization".

[2] A prose-poem in praise of nature and physical experience.

[3] Duty-freedom conflict. Husband sickens, is restored by wife; his "regenerated" life kills her.

[4] Clash of contradictory ideals. Alissa rejects Jerome in favour of spiritual sublimation. Vicissitudes and tragedy follow.

ing, suggestive ambiguity centres on the element of rightness in the behaviour of them both; and the beauty of Alissa's journal almost convinces us that her renunciation was valid. The meaning of the work is that a *balance* of tensions could produce vitality, value, form: converted into an ethic the integrity of the work's style would be an answer to its action's pessimism.

The prestige of humour in modern art is a survival of the sense of wonder stunted by materialism. Dormant since the satires Gide's humour revives in *The Vatican Cellars*[1] (1914). Its surrealistic *brio,* symbolic wit is a device to excite intelligence to the highest degree of spontaneity, variety, complexity and stimulating paradox. Hero, cad, apostle of the *acte gratuit,* Lafcadio is an image of the "play" accent on life which crowns Gide's ethics. His practical jokes, "creatively irresponsible" conduct is the reflex of a delight in the play of existence; he tempts, intensifies his condition to verify his sense of being joyfully alive. Also, he discovers a capital fact Gide demonstrated before: freedom implies responsibility, abnegation may be freedom's highest form. "Cut yourself free—provided you go upward."

II

Expression if not solution of personal ideas and problems; influence on the young; a fresh *élan,* originality in letters owed to his own blazing of the trail; the fruition of cultural reforms desiderated in youth; the N.R.F.'s success as a serious, quality magazine; and new friendships all contributed to the renewal Gide enjoyed in the 1920's. Resting from hospital work, he had lived the "splendid summer" of 1916 at Château Cuverville, beset by a spiritual crisis and harried ("your mind has no slope") by the insatiable Catholic evangelist Paul Claudel.[2] In the exquisite spiritual exercise *Numquid et Tu* (1916) Christ dawns on Gide as "infinite sensibility"—the embodiment of Grace without the Law. He is the Righteous Man of the Puritans, destroyed by vested interests and organized authority. A descendant of Huguenots—similar in ethos to the more liberal English Quakers—could hardly decide otherwise. The fruit was a narrative as perfectly composed as its title implies—*The Pastoral Symphony*[3] (1920), the first tragedy since Ibsen of that universal disease Gide feared in his own ethic—unconscious hypocrisy. The Pastor a humaner Brand; Gertrude a finer Solveig. The work is sombre, wintry; flashes of radiance; but the snow makes the roads impassable at the start, and it is still snowing spiritually at the end. Gide's respect for, indeed his experience of, suffering was exposed in *Oedipus* (1931). In *Theseus*

[1] Groups, standing for different values, involved in the alleged "kidnapping" of the Pope. The free youth, Lafcadio, makes his debut. This frolic probably inspired the Vatican ban on Gide in 1952.

[2] Apart from the beauty of the prose and the manners and brilliance of the argument, the Gide-Claudel Correspondence now available in English is a top-standard example of Catholic v. liberal lay apologetics.

[3] A pastor in a remote Swiss canton adopts a blind girl; falls in love, frustrates his son, prevaricates. Her sight restored, she commits suicide after unmasking his hypocrisy. Tragedy of self-delusion.

(1946) he urged with mature, sane conviction that suffering was a creative factor when imposed by fate; otherwise shun it. As for the wish to suffer held as inevitable and even cherished by some groups Gide regarded it as one of the worst perversions of man.

Gide's themes reduce from complexity to unity in *The Coiners*[1] (1925). The applications of its moral are various: there are so many ways in which coining can occur! The tension between the world of the Elders, false, stupid and dull, and the world of the Students, pretentious, unstable, is significant for the sparks of positive value which fly between them—flickers of real feeling and disinterested action. The work's intricate pattern gives an insight into far more than its own Parisian worlds. It is symbolic; it transcends "characters"; the evidence about people and relationships can be generalized to account for whole situations. The work resumes an interest in crime as old as *Recollections of the Assize Court* of 1914. Even in Russia in 1936 Gide inspected an "open" convict resettlement camp. Scenting obscurantism in the *mechanism* of justice he wanted to know *why* criminals transgress; felt that their motives, their essence was probably more "potential" than many law abiders. Crime being creativity gone astray social conditions must be bettered; the "crimes" in *The Coiners*, of course, are spiritual as well as practical, and Gide permits us to doubt whether the most Welfare of States can ever put *that* to rights. But it is not a supreme novel. It is too tenuous, subtle, suggestive. The action is meaningful and deserves to be penetrated in more tragic depth. Yet it outclasses ninety per cent of modern writing—the popular rubbish—and stands by Mr E. M. Forster's dictum: "Gide had not a great mind. He had a free and curious one, which is more useful these days."

The centre of Gide's being was now whole. In the 1930's he started to explore the radius, modifying but never usurping his individualism with social concerns. The *curiosity* which made him jump the beaten track to reveal (*Travels in the Congo*, 1927) the disgraceful treatment of negroes, was exactly the same when transplanted from an Imperialist setting (*Return from Lake Chad*, 1929) to a Communist one in *Return from the U.S.S.R.* (1936), the most incisive political classic of our time. Snooping round the Moscow slums, chatting to workers while the guide dozed, Gide was still being "creatively irresponsible". "To say Stalin is always in the right actually means he always gets the best of it." This in 1936, ten years before the left-wing disillusion! Gide foresaw it; he foresaw that agitation about the "social problem" conceals a vital fact—the new barbarism transcends politics. His analysis is a-political, applying to any country. The old see-saw political game is redundant when a mechanical, materialistic blight has set in regardless of ideology. People will be incapable of real comedy or tragedy; illusion will rule; the senses will be blunted, the vision maimed, intelligence atrophy and the frustration of art end in the brutalizing of man.

[1] Tangles of personal relationships in the morally conscious Paris of the twenties.

III

What are we to make of this man who made himself *persona non grata* with Soviet Communism, Western technocracy and the Roman Catholic Church? Gide is a liberal. In some Christian circles "liberal" means both wicked and old-fashioned, and until these fallacies are scotched there is no hope that the best art and ideas of our time will be appreciated. Why does Gide alarm religious critics? The reason probably is that he does not offer a "settled" image of man; he tells us to wake up and start living. He displays the spectacle of a life *enacting* in the Kierkegaardian sense of challenges, contradictions, choices. This is particularly true of the *Journals*, which may be regarded as the composing factor in his diffuse achievement. Symmetry of design, formations of value restore integrity to his thought; his characters are alternatives to what he condemns; his art as a whole is a model of what he recommends. He can be relished in miniature for the beneficence of each *aperçu*, subtle pattern of his symbolism or as a whole—not in the conventional sense of ideas generated by his art—but as a symbol of what man at his creative best is really like: simultaneous, all his qualities and forces in play. Hence the religious value of Gide is far greater than of Christian culture-heroes like C. S. Lewis, Charles Williams, Miss Sayers, fantasts and allegorists who offer a settled image of man on the margin of experience and simply lack the fine ethical passion, humane centrality and range of the "seeker" Gide. Estimable are those writers as apologists, entertainers, story-tellers—but they are not creative artists. It is as a creative master profoundly interested in art and ideas in an age of materialistic barbarism that Gide will finally be judged.

Gide is yet one more example of the colossal power of the protestant tradition in forming the ethos of modern humane literature. If heredity is destiny, the value of a culturally responsible and ethically aware religious tradition is writ large all over Gide's work, and the diminution of such a tradition in England is one of the more obvious evils of our Welfare State. Reliance on experience rather than a metaphysical vision; concern for the distinction between ends and means; preference for aesthetic pursuits and private friendship over the "slackness" of social amusements; contempt for *bourgeois* materialism and those who exploit it for gain; the unrelenting criticism of conduct and analysis of motives, disguised as a concern for spiritual destiny; and passionate interest in humanitarian causes provided the reforms are effected from a responsible level: all these characteristics of the protestant "cell" are also features of Gide.[1] It is true that like most liberal intellectuals he practised these traits in isolation from an organized Church, but we may well ask what effort the Churches, indifferent to art, have made to value and hold such men in our time.

Gide found serenity. He always had his style, that splendid prose likened in *Theseus* to the City of Athens, where his thought "would

[1] See Noel Annan's *Leslie Stephen*, chapters 3 and 4, "Evangelicalism" and "Cambridge Rationalism".

inhabit eternally". (Even in translation Gide's style makes most modern English writing look like a mud hut compared to Chartres Cathedral.) Everything was *discovered through* the actual life of common sense reality. Like his great contemporaries Proust, Mann, E. M. Forster and D. H. Lawrence, he was a creative artist who revealed laws of behaviour only through the behaving; a precisian of the emotions. Flesh and blood people; muscle, gesture and sinew; voices, concrete situations, movement; living relationships. The sense of grasp and grapple with a real experience is what makes Gide the quintessential artist and a mighty force for health. His art will always be available, irrefragable because integral, and invincible because *tel qu'en lui-même enfin l'éternité ne change.*

FREDERICK GRUBB.

The works of André Gide are translated by Dorothy Bussy and Justin O'Brien, and are available from Collins, Secker and Warburg, and Alfred A. Knopf.

The True Substance of Joy: A Study of Fr Congreve

DURING the first fifty years of its existence, the Society of St John the Evangelist, the community which Fr Benson founded at Cowley in 1866, gathered to itself a remarkably gifted and able group of men. They were men of very diverse and distinct personalities, but they were united by a common debt to the founder of their society, and one can perceive in their work a combination of intellectual integrity and spiritual depth which clearly owes much to the mind of Fr Benson. The founder had insisted that much of the work of the society must be intellectual, dealing with problems of belief and conduct, and yet that none of its work should be merely intellectual. "The use of intellect is," he had written, "that by knowing the things of God we may attain to the experiential knowledge of God's love. Otherwise our learning is only like a staircase leading to the top of a ruined tower"; and again, "We have not to maintain truth, but to live in truth so that it maintains us." Among those who were most closely associated with Fr Benson in the early days of the community's life there is perhaps no figure more attractive than that of Fr Congreve, and none in whom we can see more clearly the assimilation and the transformation of Fr Benson's mind, in the life of a devoted and discriminating disciple.[1]

The contrast in character between the two men is, in itself, a fascinating study. Fr Benson was seen by almost all who came in contact with him as stern and powerful, almost aloof in his isolation, burning with love and devotion towards God, unsparing in his discipline

[1] A short and admirable biography by Miss M. V. Woodgate has recently been published. S.P.C.K., 1956.

of himself, and sometimes seemingly insensitive to the calls of human affection. George Congreve was a person of almost exactly opposite temperament, a sensitive and deeply affectionate nature, dependent on relationships with others, vividly alive to natural and artistic beauty, tending always to see God in and through his creation, rather than apart from it. Between the two men there existed a deep affection, a relationship which, because on the human level it must have encountered difficulties, was all the more fruitful and enriching at the level of the life of Christ.[1] In the writings of Fr Congreve, we can observe, not only a fastidious prose stylist, but also a deep and widely read mind, taking and reshaping ideas from the older man and drawing out the positive implications which at times were hidden in the negative statements of Fr Benson. We can see in the conjunction of the two an example of the paradoxical truth that the more complete the renunciation of the world involved in monasticism, the deeper is the understanding which the monk can bring to the renewal and healing of the world. He who loses his life shall save it.

In one particular instance we are able to follow in detail the way in which Fr Congreve takes up and polishes an image thrown out at speed by Fr Benson. In the Society's long retreat either in 1874 or 1875, years in which Fr Congreve was a novice, the founder had said, "Our Eucharists are a planting of the root, hidden within us, and that root must rise up and blossom in our daily office. We must realize thus how our Baptismal life, by which we are really and truly incorporated into Christ, and our Eucharistic life, by which that Baptismal life is nourished, rise up into the sublime dignity of our daily office—the Psalter, the anthology of God, the blossoming of the divine glory."[2] And here is the same image after it has lived and worked for thirty years in the mind of Fr Congreve. "We learnt long ago, that Christ in the Holy Eucharist is the living root, and the Divine Office which we say daily is a blossoming of the tree which springs from it. Sometimes our psalms will be but as the tangle of the dead forest in winter; words, words: we said them all in due order, and did not know what we were saying. It was nothing but a thicket of sounds in which our intelligence and our hearts were lost. But another day, when we sought Christ at the altar in the morning, and carried him risen from the dead in wakeful hearts through the hours, how every verse came to life, how we saw the bare branches bud and bloom blossoms,—not leaves merely of natural intelligence, but the wonder and freshness of spiritual meanings and messages that nature cannot

[1] "There is no lack of intellectual acumen in Father Benson, but I feel that he does not take any pains to write or preach to the intellectual level of intelligent people. He has the intellect and scholarship to enable him to write on their level, but I think a vein of natural intellectual contempt for 'intellect' such as Thackeray would have, and a thread of real Evangelical belief in 'not many wise . . . mighty after the flesh' keeps him below their level. His life is the *practice* of spirituality: he wants to encourage us to *do* the things others dress up for our intellectual appreciation of them. He sometimes irritates me and sometimes flattens me; but if I am saved at last, it will be by God's mercy through Fr Benson's teaching."—Fr C., quoted in Woodgate, op. cit., p. 26.

[2] R. M. Benson, *The Religious Vocation*, pp. 170–1.

originate, the thoughts of Christ budding age after age, and bringing forth new flowers and fruit in the Psalter."[1] The simplicity of Fr Benson's original picture has indeed blossomed out, and in gaining literary artifice, it has not lost its theological depth.

When we examine Fr Congreve's writings we find in them a number of recurring themes. Here, I want to examine one of them, the thought of the restoration of the unity of mankind, and of the whole creation in Christ. Fr Congreve published no systematic theological works, but we should be very much in error if we supposed for this reason that we could find no depth of theological thinking in his writings. Throughout his work he handled the theme of *Christus Consummator* with genuine and creative power. We may look first of all at his treatment of this subject in direct relationship to the doctrine of the Church and the Communion of Saints. "The first result of the descent of the Holy Spirit at Pentecost was the creation of this new mystery, the restoration of the broken unity of mankind in Christ. 'There is neither Greek nor Jew, bond nor free, male nor female: for ye are all one in Christ Jesus.' This was the Gospel of St Paul, the ministry of which filled his apostolate with wonder and joy—the gathering together of all races in Christ, the inauguration of the Communion of Saints in the Church of Christ by the power of the Holy Spirit." And he goes on, by pointing out how this new mystery is the fulfilment of man's original destiny. "The restoration of the unity of mankind is a consummation of which the world has dreamed for ages. A mysterious need of fellowship is the very framework of human nature. All the tragedies of the world spring from the essential incompleteness of every unit of the race. We were not created to be mutually independent, a sand heap of individual perfections. No man can become his true self apart from the relations which link him to all around him. Every faculty needs the co-operation of our neighbours to elicit and give it scope."[2] We can see in these words the advantages of a theology which has been lived, and the insight both psychological and spiritual which comes from living in the truth, so as to be maintained by it, rather than simply supporting correct doctrines. In another paper, on *Fraternal Charity*, the writer, speaking on the same subject, comes to a conclusion which again one feels must have answered to something in his own experience. "If we consider *the method* of the salvation which Christ has wrought for us, we find that it is throughout a mystery of *relation*, the building by the Holy Spirit of the City of God, the creation of a Holy Society, the Catholic Church. The Christian discovers, not only that fellowship helps virtue, but that virtue is a transcendent fellowship. Perhaps none have realized as intensely the saving mystery of fellowship, the love of the brethren, as those whom God has called to live by prayer in the greatest solitude, even in the continual contemplation of the hermit."[3]

The organic unity of the life and prayer of the whole Christian

[1] G. Congreve, *Christian Progress, with other Papers and Addresses* (1910), p. 58. [2] Ibid., pp. 129–30. [3] Ibid., p. 198.

body in this world and the next is set forth by Fr Congreve with an impressive freshness and flexibility, and a complete absence of controversial feeling achieved because the subject has been plumbed to its depth. "It is only in God that we come to have any perfect communion with any soul here below. Have we not in God some experience of the same love for the Saints long ago departed which we have for those whom we have with us in him here to-day? We know nothing of the details of the life of the blessed John; but is it not true that a Christian of to-day living a prayerful, contemplative life has a deeper knowledge of and communion with St John than his Galilean neighbours had, who saw him daily and were his intimate associates in business, but lacked the Communion of the Holy Ghost —the link that vitally associates us with him to-day? Is not the Divine Office a daily act of Communion of all the Saints, even though it be said in an empty church? Does not the life we share with them make our act and our love one? In any work of charity, as of help to the unemployed, are we not mere channels here of a grace poured out by the Holy Spirit upon all the Saints in the Body of Christ? It was through their prayers and noble lives age after age that God was glorified, and the Catholic Church enriched with spiritual powers and glories which we to-day enjoy and dispense. The Christianity which we preach is not the bare text of the New Testament, but Christ himself, manifested by the Spirit in the life of the Blessed Mary, St John, St Paul, and all the Company of Heaven, whom we call to be present with us at the offering of the Holy Sacrifice day by day. The prayers of the Saints for us are a perpetual stream of a living and growing Communion between them and us in the Lord. The Eastern Church never forgets also the return of her prayers for the Saints departed in their blessed but as yet incomplete condition. Thus the circulation of the life of God in the Body of Christ constitutes an ever quickening Communion of Saints, which temporary limitations hiding us from one another cannot interrupt."[1]

But it is not only mankind which is restored to unity in Christ. In two addresses given at Bishop's House, Iona, Fr Congreve develops the idea of the restoration of all creation in Christ. One can see, in these pages, his ardent appreciation of natural beauty and his immediate sense of kinship with the Celtic Saints (his childhood had been spent in Ireland) brought together and deepened by a faith which, without refusing to see the demonic element in nature, rejoices in proclaiming that "the earth is the Lord's, and all the fullness thereof". "The solidarity of mankind with the whole creation is real. It is simply a fact that we are dust and return to dust. But St Paul does not find our oneness with nature in the doom of a common death; he finds it in Christ the Conqueror of death, and bids us look up to the throne of God to find the Eternal Son there, sharing in His glorified manhood the solidarity of created things. As the Son of

[1] G. Congreve, *Christian Progress, with other Papers and Addresses* (1910), p. 139.

Man raised to the Right Hand of God gathers all mankind into blessing, or the possibility of blessing, so He heals the estrangement between man and nature, and lifts up to God both together in Himself. Thus the unity not of mankind only, but of the whole creation is restored in Christ. In respect of its link with Him in His created nature, 'every creature of God is Good' and to be used for the purposes of the heavenly kingdom. It is heresy which leaves creation under the curse, and regards matter as evil. The Word of God taking to himself a created nature assumed a true relationship with the whole creation; became its first fruits, its head and representative; and so is said to recapitulate, gather up in Himself as head, and so hold together, all things."[1] And speaking of St Columba, he writes, "I think you will find in this Saint, and in the men formed by him, a remarkable confidence in nature, as a sphere which belongs to Christ by right, but waits for them to claim and hold for Him indeed. They were not afraid of nature in her most dangerous moods; nor yet afraid of looking upon the sea and the rocks and the mountain pastures when the sun was upon them, for fear they might love nature too much. Nature for them was not a questionable power; it was God's world; and they were God's children along with the merry waves, and the sea-birds, and the high clouds."[2] And just at the moment when we fear that he is about to topple into a purely nineteenth-century romantic view of the natural world, we are recalled to the true source of Christian joy. "And yet there were awful moments to face from time to time, even in the peace of this sacred island. Nature is not yet completely subdued to Christ, and these hardy missionaries were not unaccustomed to meet with malignant powers in creation that challenged and thwarted His empire. But the evil that was in the world could not extinguish their joy. Was it not for this that they enlisted here as Christ's soldiers, that by prayer and fasting they might resist the devil, and release the creatures taken captive by him, and restore them with joy to their true Lord."[3]

It is obvious that one who regards the world in this light, will have no truck with any idea that religion can be separated from the whole of human life, and isolated off in a particular compartment. And so it is not surprising that we should find in Fr Congreve a good many suggestions about the very close relationship which exists between monastic and worldly holiness. It is a curious paradox that the "Religious Life" can, by offering the whole of human experience and activity to God, arrive at something which has deep affinities with "religionless Christianity"; and it seems more and more clear that we are not in this century going to be able to find our much desired pattern of Christian life in the world, without at the same time rediscovering the fullness of the life which is withdrawn from the world. The concern to keep these two things together can be seen in the new communities, whether Catholic or Reformed, which have

[1] G. Congreve, *Christian Progress, with other Papers and Addresses* (1910), p. 259. [2] Ibid., p. 274. [3] Ibid., pp. 276–7.

sprung up on the continent in recent years. In Fr Congreve this subject is never fully worked out, but it receives quite lengthy treatment in a paper entitled *Thoughts suggested by a Religious Profession.*[1] In it he remarks, "Our Religious are not generally politicians, and perhaps know too little of political economy", but points out that the very existence of communities which have chosen voluntary poverty passes judgment on a Society which is turned almost wholly towards the acquisition of wealth. The political and economic implications of the Religious Life were, it is true, much in people's minds in this period, which saw the early development of the communities at Mirfield and Kelham, and the work of the Society of the Divine Compassion in the East End of London, but this particular line of thought is not one which has been very widely followed up among the Anglican communities.

But it is perhaps in another essay, where he tackles the question in a more personal way, that we can find Fr Congreve's deepest insights into this matter. "I suppose we want to realize more personally that religion is not one among a thousand fruits of civilization, but the living source of the only true, the Christian civilization. . . . [Religion] gives to God, not some compartments of the Christian's life, but the whole man with all his circumstances. The Christian comes not primarily into mutual agreement with a certain school of thought, or into the external fellowship of a denomination, but into an interior and vital relation to God in Christ, as a member of his mystical body, the Church. . . . And yet the consecrated life will not mean one which has discovered an esoteric mystery, open only to the initiated, a few exceptional persons who have gone through an exceptional discipline; but it will mean the life of every man who is verifying by his own experience *the true law of all human nature;*—that man exists to love, honour and serve God, and to love his neighbour for God's sake"[2] (italics original). "The Christian consecration springs from the act of God. 'Ye have not chosen Me, but I have chosen you.' Its source is supernatural, the new life which we receive as 'baptized into Christ', made 'partakers (in Christ) of the Divine nature'. And in proportion as it is true to its Divine source it will be free from all that is eccentric, perplexing, unnatural. It will commend itself by the trait of true simplicity; it will appear as the ordering of life according to nature as God has made it. It will be recovering human life from the disorder of self-will, with its turbulent and contradictory impulses, and restoring it to the Divine order of charity,—the absolute motive which brings all things to *One,* and finds all good in *One.* . . . [It does not bring] human nature to unity by bringing it to nothing. The consecration of the Christian tends to a unity like that with which life can collect, hold together and fertilize innumerable atoms in any live organism. The consecrated man has not fewer interests in life than another; he may have more, but how many soever they are, they do not divide, distract,

[1] I have quoted at length from this paper in *The Silent Rebellion* (S.C.M. Press, 1958), pp. 231–4.

[2] *Christian Progress,* p. 144.

exhaust him, because he holds all together, along with himself, by a vital link to God."[1]

The various passages which we have quoted from the writings of Fr Congreve all illustrate different aspects of his teaching about unity, unity between persons, within each person, and in the whole of creation. Always it has been a unity which does not suppress distinctions, but which involves relationships. Always it has been a unity flowing from God himself, in whom perfect unity is seen to exist in the distinction of the Persons. Like another and greater nineteenth-century theologian, Fr Congreve saw that it is only as men find themselves as made in the image of the Holy Trinity, that they will discover either in themselves or in society the resolution of the conflicts which come from the warring of the One with the Many. And this discovery will come not by a piece of metaphysical reasoning nor by a project of sociological research. It will be a living experience of the relationships of human persons living together within the life of God himself.

Thus it was for Fr Congreve in the early days of the community of Cowley. What was, and is, the severity of its rule, we know; the whole tradition to which it belongs is one which cherishes reserve and distrusts enthusiasm. And it is precisely because of this, that we must notice that there runs throughout his writings a note of pure Pentecostal liberty and joy, the joy of the human creature at finding its unimaginable fulfilment in the life of God. "Christian Festivals are not formally designed substitutes to supersede obsolete Jewish solemnities; they are an energy of the Holy Ghost that sprang up in the Church first at Pentecost,—of the life from above now given to every Christian at his baptism and confirmation: they are a natural expression of Christian Joy, the joy which is a fruit of the Spirit. . . . The ground of Christian joy was the Resurrection of Christ, which His disciples recognized as His victory for them for ever over all that is at enmity with joy. When He was taken up from them into Heaven they returned to Jerusalem *with great joy* to wait for the promise of the Comforter, Who should bring Him back to live, not with them as before, but in them. Once baptized with the Holy Ghost, the fruits of the Spirit, love of one another in the Lord, and the joy in Christ risen, begin to appear as essential characteristics of the new people. 'They continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people.' They have always the true substance of Joy, for they are the children of the Resurrection, and Christ risen and ascended lives His heavenly life in each of them by the working of the Holy Spirit."[2]

A. M. Allchin.

[1] Op. cit., p. 145.

[2] Ibid., pp. 71–2.

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CORRESPONDENCE

PSALMS IN WORSHIP

To the Editor of THEOLOGY.

DEAR SIR,

The restoration of psalmody to the English Eucharist is a desirable purpose, and the provision of a table of suitable psalms such as the Bishop of Sheffield suggests would certainly help it. At the present juncture it is not likely that our congregations will be ready to give up more than one hymn in the Eucharist to make way for one psalm, but why must we assume, as the bishop and many others also have assumed, that that psalm will be for the introit? The question is not entirely rhetorical, since I think I can suggest an answer. The 1549 Prayer Book provided psalms for introits, and it is possible that our thoughts on the matter have been influenced by this example.

There appear, however, to be two good reasons for preferring that the psalm should be for the gradual. First, the gradual is more ancient than the introit. It is probable that it belongs to the very earliest stratum of the Church's liturgy, and came over from the worship of the synagogue together with the readings from Scripture. Secondly, since the psalms are Scripture, it seems appropriate that the single psalm which we can permit ourselves should be placed in that part of the rite which is particularly devoted to Scripture, in which readings and psalms and sermon together make up a veritable Bible service. Fr Jungmann has pointed out that both St Augustine and St John Chrysostom used the gradual psalm as the subject of their liturgical sermons, no less than the epistle or gospel. The introit and the matters which follow it are only preparatory to that part of the rite which nowadays we call the Ministry of the Word. For these reasons, I venture the opinion that, while the substitution of a psalm for a hymn at almost any point in the rite is likely to be an improvement, the best point in the rite is between the readings from Scripture.

Yours sincerely,

KIRKBY-IN-FURNESS. E. C. WHITAKER.

THE MAGI

To the Editor of THEOLOGY.

DEAR SIR,

"There is not the slightest hint in Matthew that the Magi were Gentiles, or that the author intended them to be so understood"—writes Fr Mann (THEOLOGY, December 1958, p. 498). Dr Lowther Clarke was more cautious: "We cannot even be sure that St Matthew meant us to take the Magi as being Gentiles" (*Divine Humanity*, p. 44). But are there not at least slight hints that they were intended to be understood as Gentiles, even if we cannot be sure?

The first hint is suggested by Fr Mann himself, when he asks, "Why, in the name of all the probabilities, does Herod have to call a meeting of the Sanhedrin to answer a query which any scribe could have answered?" (ibid.)—namely, "Where the Christ was to be born" (Matt. 2. 4). John 7. 42 shows that it was possible for one first-century writer, at least, to assume that Jews could say, "Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" Is not the Magi's ignorance of this a possible hint that they were not Jews?

Secondly, they use the phrase "King of *the Jews*" (Matt. 2. 2). This title is used again in Matthew at 27. 11, 29, 37—in each case in the mouth of Gentiles. When Jews wish to use that title, they change it to "King of *Israel*" (27. 42), or, in the case of Herod, to "the Christ" (2. 4). The only other occurrence of "the Jews" in Matthew is at 28. 15, "this story has been spread among the Jews to this day". *Ἰσραήλ*, not *Ἰουδαῖος*, was the main self-designation of the Jews (cf. *A Greek-English Lexicon of the New Testament*, translated by Arndt and Gingrich, p. 382A). The use of the word suggests externality—that the speaker is not a Jew himself; or is distinguishing himself from them, as in 28. 15. (This is not a complete account of the New Testament usage of these words, as a glance at the concordance will show; but it may be a complete account of Matthew's usage.) (See Trench, *Synonyms of the New Testament* (1890), XXXIX, p. 141: "Thus the Eastern Wise Men inquire, 'Where is He that is born King *of the Jews*?' (Matt. 2. 2)—testifying by the form of this question that they were themselves Gentiles, for they would certainly have asked for the King *of Israel*, had they meant to claim any nearer share in Him.")

Thirdly, there is, I believe, a tendency in Matthew's arrangement of material to match the end with the beginning, as in *inclusio* and *chiasmus*, two of Matthew's favourite stylistic devices. Now, one of the strong themes in this gospel is the rejection of the Christ by the Jews, and the faith of the Gentiles who take the place of the Jews: see, for example, 8. 11 f., 12. 15–21, 21. 43, 24. 14, 27. 25. Matthew therefore changes "the centurion's confession" (Mark 15. 39) to the confession of "the centurion and those who were with him" (27. 54); and adds at the end of his book the command to make disciples of all the nations (28. 19 f.). The sending of the disciples to the nations

at the end matches the coming of the Gentile Magi in response to a star at the beginning.

Finally, it is generally recognized that Matthew, in the early chapters of his gospel, is contrasting the new covenant with the exodus from Egypt, and Jesus with Moses. Moses fled from Egypt, and returned into Egypt to save Israel; Jesus fled from Judea into Egypt, and returned to Israel to save Israel. Israel has become the place of hardness of heart now, whereas at the time of the Exodus Egypt was hard-hearted (cf Rom. 9. 17 f., 11. 25, and Matt. 13. 14 f.). Is it not, therefore, more likely that Matthew intended those who worshipped the Christ in 2. 11 to be Gentiles, rather than Jews?

May I just add how much I myself was encouraged by Fr Mann's treatment of the historical aspect of the Magi story; it was refreshing to find such frankness on a matter of this kind.

Yours faithfully,

The Theological College,
Lichfield.

John C. Fenton.

To the Editor of Theology.

Dear Sir,

Over the question of the Magi and their "respectability", is it not somewhat arbitrary to suggest that these men were in "the same boat" as Simon in Samaria (Acts 8) and Elymas in Cyprus (Acts 13), because of the general use of the Greek word *μάγος* (of Simon *ναγεύων*)? Does not the very fact that the official versions in English use "wise men" in Matt. 2 (including the R.S.V.) imply at least a "tradition" that they were not the same ilk as the "sorcerers" in Samaria and Cyprus (the former with a Hebrew, the latter with an Arabic, name)? The Arabic versions, old and newer, have the same sort of "tradition", for "majūs" appears in Matt. 2 and "Sāhir" in the case of Elymas, and the corresponding abstract noun ("sihr"—*sorcery*) with Simon. *But "majūs" is not in Matthew because of μάγος*, for the word, deriving from Old Persian, "was well known in Pre-Islamic days" (Jeffery), occurring in poetry. It may have come to Arabic through the medium of Syriac; but it certainly does not have the connotation given to *μάγος* in the article by C. S. Mann. The word occurs once in the Qur'an in conjunction with Jews, Christians, Sabaeans and others. Here the understanding has always been "Zoroastrians"; though whether this supports the Persian origin of the "wise men" is another matter! There was probably a decline from Zoroastrianism to Mazdaism—that is, the "Magian" community suffered degeneration—but this was not till after monistic Islam had "overcome" dualistic Zoroastrianism. But this declension should surely not be read back into the story of Matt. 2. And might it not be worth while to pay attention to the concluding words of the evangelist—"their own *country* by *another* way"? Which—Persia, Chaldea, Arabia?

Yours sincerely,

Eric F. F. Bishop.

BOOK REVIEWS

Atlas of the Early Christian World. By F. van den Meer and Christine Mohrmann. Translated and edited by Mary F. Hedland and H. H. Rowley. Nelson. 70s.

One of the great factors which have affected the study of Christian origins during the last thirty years has been the impact of archaeology. The archaeologist has now assumed the mantle of the Higher Critic. The discovery of papyrus hoards, such as those from Nag Hammadi, Medinet Madi and Toura, have revolutionized the historian's understanding of Gnosticism and Manichaeism, and have added to the known works of Origen and Didymus the Blind. One can study early Christianity not only as doctrine but as a culture. What areas were the centres of the early Christian mission? What classes of Roman and Hellenistic society responded to the Christian message? What cultural and economic divergencies underlay the development of different Christian traditions? These are questions which the archaeologist can help to answer. Distribution maps based on archaeological discoveries can be made to illustrate the relative strengths of orthodoxy and heterodoxy in a given province. The excavated ruins of churches and chapels refute or confirm the assertions of patristic writers. All this is the work of the last half century. It is due to the application of the techniques of science to the study of religion. And the layman's understanding of the Christian faith has benefited immensely thereby.

The *Atlas of the Early Christian World* is a milestone in this development. The publishers are not putting their claims too high when they say that "the 620 gravure plates are unrivalled as a collection, illustrating all facets of early Christianity". They do. In the space of a single volume the reader may see and appreciate some of the best photographs of the standing remains of early churches, such as at Ravenna and Istanbul, together with the results of recent excavations, such as St Peter's, Rome, and Sabratha. Burials, sarcophagi, mosaics, lamps, papyri and a host of things which tell us something of the life of the early Church have been included. Particularly welcome, too, are the commentaries by which the authors lead their readers from one topic to the next. Here, also, archaeological and patristic research go hand in hand as complementary approaches to the same subject. Light is thrown on many otherwise difficult texts in the early Fathers. The authors themselves are ecumenical in their outlook and seem to have no axe to grind except that of scholarship. One welcomes the fact that 1 *Peter* is given the post-apostolic date of 67 (Maps 1 and 42).

The actual maps are of the same high quality, though here, perhaps, some criticism can be made of the arrangement and selection of themes, and there are some mistakes. For instance, there is enough information available for the authors to have compiled a map illustrating the clash between Donatism and African Catholicism during the fourth and early fifth centuries. The maps of the African Church

pass, however, from Cyprian to the illustration of Augustine's journeys. Similarly, illustration of the spread of Montanism in Phrygia during the third century (the "χρεισιανοὶ" inscriptions) would have been both possible and valuable. One would perhaps have shown in bolder colours the proportion of Christians in the rural areas of Numidia and the Nile valley about the year A.D. 300 (Map 2). Too little attention has been paid to physical geography, and the maps of bishoprics would have been more useful if these had been related to the road system in the province concerned. Distribution maps are limited in value without the reasons for the distribution. There are some slips. Tyconius (Map 10) was not a Numidian. The Conference of Carthage in 411 was not a "synod against the Donatists" (Map 11), but a great debate presided over by an Imperial Commissioner at which both sides were represented and heard. Petilian of Constantine deserves to be included among "early Christian writers" (Map 42), and sites such as Lullingstone have sometimes become obscured under unfamiliar nomenclature (Map 14) or omitted altogether, as Chersonesos in Crete (Map 14). The omission of Vegesela (Ksar el Kelb), the site of the basilica in honour of Marculus from the list of "memoriae and martyria" is surprising. Finally, the inclusion of 4 *Esdras* and 4 *Macchabees* among Christian works of the second century is an error which should not have occurred (Map 6).

This is rather more than reviewers' fare, as these are mainly details which could have been checked from recent literature, which is readily available. But, apart from this, it is difficult to praise the work too highly. The planning, research, and sound judgment of the authors stand out in every section. It is a splendid introduction to the study of the early Church. It brings the life of that period back to modern view, as few other works have succeeded in doing. It demonstrates the alliance between archaeology and study of religion which can only be fruitful to both. It is this sort of endeavour which will break down dogmatic barriers and reinforce the ecumenical spirit of contemporary Christendom. Authors, translators and publishers alike deserve the gratitude of Christian student and layman alike.

W. H. C. Frend.

Gonville and Caius College,
Cambridge.

The Christian Message and Myth. The Theology of Rudolf Bultmann. By L. Malevez. The Library of Philosophy and Theology. S.C.M. Press. 25s.

In this excellent book Prof. Malevez gives a very useful summary and bibliography of the demythologizing discussion revolving round Bultmann, and follows this with a long, clear, and very fair account of Bultmann's arguments and position. The book is earnestly commended for these advantages alone.

The author's criticisms of Bultmann are equally valuable. He

defends his adversary against the charge of giving a purely subjective interpretation of history, while justifiably insisting that he has brought this charge upon himself by the language which he had used: for Bultmann the *kerygma* is an historical event, and thus God has acted, and acts, in history—when he initiated the *kerygma* and when he makes us hear it. But the historic Jesus *proclaims* salvation by his message and his death; he does not work it for us. Bultmann can say, "God saves you through the *kerygma*", but hardly that the *historic* Jesus is Lord. So far the criticism is that Bultmann does not really present the full Christian message: in clothing it in "modern" terms he has not only disguised it, he has changed it. Proceeding to the more important task of defending Christianity against the implied necessity of such change, Prof. Malevez has no difficulty in showing that Bultmann's sensitivity to the incompatibility of "New Testament myth" Christianity with "modern scientific thought" presumes the finality of the latter, which a modern scientist would—or should—not claim. Bultmann is really attacking mythically expressed Christianity from the standpoint of rationalism, and protesting against not only the literal acceptance of myths, but even what they claim, the possibility of the intervention of the supernatural in history. As Jaspers had asked, by what right does Bultmann speak in the name of modern scientific thought? In fact, he seems to be unaware that his objection is rationalistic and to an intervention of God in nature and history known by experience but not explicable in scientific terms, that is, terms of science employed in investigation and description of the natural order.

"Bultmann", Prof. Malevez concludes, "has not stated anything valid against the idea of a possible intervention of the transcendent in nature and in history." He has ably criticized Bultmann and defended Christianity from the point of view of orthodox Catholic philosophy. Bultmann's challenge, generously valued by Prof. Malevez, will thus find a reply adequate for many inquiring minds; but many others will remain dissatisfied with Chalcedon for producing a formula rather than either a definition or a mystery. No doubt we must learn to understand the terms in which religious truth is expressed. There are good reasons why they should be neither those of science nor those of Heidegger (whose existential analysis of the human condition must surely at some points be met with blank rejection); there is good reason of another kind why they should not be always those of philosophy in the Platonic tradition. Since they must be learnt, why should they not be those of the Bible? For example, in a full exegesis of the New Testament, how can we avoid saying that Jesus is the Lamb of God, and how can this possibly be translated into other terms? Theologies of the New Testament and of the Old Testament are necessary and valuable, and it is a good sign that competent theologians have begun again to write them; but we need also a Theology of the Bible, which will show both that the Incarnation is expressed in religious (not philosophical) terms, that the New Testament by its formal inconsistency shows their inadequacy, that they were nevertheless the gift of God through the Old

Testament (and not, as Bultmann would have it, the dispensable imagery of apocalyptic and "gnosticism") and that the mystery transcends all its formulations. Such a book, facing the challenges of Bultmann and that made in the name of "modern science", remains to be written: it would claim that the original terms in which the mystery was expressed are as much the gift of God as the mystery itself; in all discussions of demythologization the Old Testament is absurdly neglected. In the meantime, this book is a weighty and readable contribution of permanent value to the debate.

We are grateful to Dr Wyon for the translation, which is usually excellent, but sometimes falters, once or twice seriously. As in almost every contemporary book in English, misplaced onlies abound. Misprints occur on pages 133 and 207.

Robert Leaney.

University of Nottingham.

Consummatum Est. Eschatology and Church in the Gospel of St John. By Alf Corell. S.P.C.K. 25s.

This is the translation of a work which appeared in Swedish in 1950. Dr Corell argues that the key to a true eschatology lies in its concern with the community rather than with the individual, and that it necessarily includes a futurist element and cannot be equated with the fully realized eschatology of Dodd or the mysticism of Bultmann. I find this acceptable as far as it goes, but I would want to ask whether true eschatology does not also have a concern for the future redemption of the natural order, and how far this is present in the Johannine writings. Moreover, when Dr Corell writes "it expresses the care of the faithful for the salvation of their fellow-men. It is an attempt to find an answer to the question as to what will happen to the many who are ungodly and indifferent when this age comes to an end" (pp. 2, 3), I find myself wondering whether the traditional tendency to regard eschatology, in fact, as the point at which both man's and God's care for the salvation of the ungodly can decently be set aside may not be due in part to the Johannine doctrines of the exclusiveness of the Church (p. 99) and of the hopelessness of the world (John 17. 6, 9, 14; 1 John 5. 19). But the futurist element in the eschatology of St John nowhere receives in the book the attention which the author's main premise seems to require.

It is in his treatment of the Johannine concept of the Church that Dr Corell is most illuminating and convincing. With a good deal of subtle, but not extravagant, exegesis of the "association" type practised by Fr Thornton he shows how central for St John is the idea of the Christian community as the fulfilment of the Old Testament hope for Israel, and how deeply the Christian liturgy affects the Evangelist's presentation of Christ. The cry "It is finished" is a victorious declaration of the accomplishment of the purposes of God, in and through the "lifting-up" of Jesus, and of the beginning of the new era in which the Church, in its sacraments, experiences proleptically the final eschatological fulfilment. In the light of this

analysis Dr Corell makes some valuable contributions to our understanding of some of the leading theological concepts of the Gospel.

It is clear from the bibliography (which runs to 24 pages) that the author is very fully acquainted with the literature of his subject, but it is unfortunate that no references, other than to biblical texts, are included in the footnotes, even where there is a direct quotation. It is also unfortunate that in a work generally so well-informed the author should commit himself to a number of statements about the ministry which hardly seem capable of justification. Is the authority of the Christian ministry given *solely* by Christ, without human agency (pp. 4–5)? Can we argue from the analogy of the vine and the branches to the existence of "an organized common life with a ministry sanctioned to excommunicate the faithful" (p. 28)? Is the foot-washing of chapter 13 really the institution of the diaconate (p. 41)?

The translation reads smoothly, despite occasional lapses, such as "more badly" (p. 36) and "power significance" (p. 74). But we should certainly be grateful to the Order of the Holy Paraclete, Whitby, for making possible this welcome addition to our knowledge of current Scandinavian theological thinking.

R. F. Hettlinger.

St Augustine's College,
Canterbury.

Lancelot Andrewes, 1555–1626. By Paul A. Welsby. S.P.C.K. 25s.

This is a beautifully produced and well-illustrated volume; and as there is no other biography of Andrewes on this scale it is likely to be regarded as authoritative. As far as thorough documentation and accuracy in detail are concerned, it deserves to be so regarded; but it would be a pity if this were to become the only book about Andrewes that the student ever read, for it seems to me to be defective in two important matters, viz. imaginative sympathy and understanding of the background.

The book is divided into three parts: the first follows Andrewes to the deanery of Westminster; the next deals with his episcopate and literary work; the third describes his last days, and gives an answer to the question, "What manner of man?" The answer will be disturbing to those who regard Andrewes as a saint. Andrewes was a pluralist, and deserted his London parish at the time of plague (having compiled a manual of prayers for the sick); he shared uncritically the contemporary High Anglican veneration for royalty, and so was led to condone sin in the case of the Essex divorce; he preached uncharitable and unjust sermons against Roman Catholics on the anniversaries of the Gowrie and Gunpower plots; and he kept silence, so far as we know, in Parliament and at Court when matters of national policy demanded a Christian judgment. On the other side are his undoubted importance as a builder of the Anglican tradition, his recognition of the limits of human reason in discovering answers to theological questions and his readiness to adore the

mystery of the divine will, his concern for the right ordering of public worship (and his reluctance to use coercion to enforce his practice), his personal influence for good on others, his piety. But was he a saint? It is not a disqualification to have sinned and repented: and Andrewes certainly repented. One must make some allowances for the conventions of the time. Saints, however, are not judged by the standards of their time, and saints in public office should fulfil their ordinary responsibilities extraordinarily well or quit the job. There should be no suspicion that their piety is a compensation for tacitly acknowledged inadequacy. Dr Welsby is right. Nevertheless, there are good men who are not good enough to be canonized, and it is a pity that he felt obliged so to stress the bad marks as to make one wonder whether he did not actually dislike his subject. The book would have given a more just picture of Andrewes if much more space had been devoted to a description of his spirituality. In the *Preces Privatae* and in some of the sermons he has left a legacy of devotion which has helped many muddled, partly good and partly bad people from his own day to ours, and this influence must be given full emphasis in an assessment of his personality and achievement.

Some comments on the background are: the description of the Lambeth Articles is so highly compressed as to be misleading, and has been rendered obsolete by Dr H. C. Porter's *Reformation and Reaction in Tudor Cambridge*; the underlying issue in the Sabbath controversies was the authority to which appeal was to be made, the meaning of Scriptural authority; and Dr N. Sykes's *Old Priest and New Presbyter* ought no longer to be quoted as authoritative since the damaging criticism of it by Dr A. L. Peck, *Anglicanism and Episcopacy*.

R. Cant.

York.

The Undistorted Image: Staretz Silouane, 1866–1938. By Archimandrite Sofrony. Translated from the Russian by Rosemary Edmonds. Faith Press. 18s.

The second half of this book consists of papers left by a Russian monk who died in September 1938 in the monastery of St Panteleimon on Mount Athos, where he made his profession in 1896, having arrived from Russia in 1892 at the age of twenty-six. He was of peasant stock, and for much of his time was employed in manual labours—at the mill, at a farm in a nearby peninsula, and latterly as one of the stewards who dealt with the many workmen employed in the grounds. He was busy in the storehouse little more than a week before his death. His reputation as a *staretz*, a spiritual counsellor, seems to have grown towards the end of his life, for most of these papers, none of which is dated, clearly belong to a period after the revolution in Russia. We have no clue to the principle of their selection. The long comment by way of introduction is disappointing, most revealing when it descends to biographical details, but

obscure in attempts to summarize "the staretz' doctrinal teaching" (in two chapters) and the Eastern Orthodox tradition on "uncreated light and divine darkness". In contrast, the writings of the staretz are clarity itself, but impossible to summarize and very difficult to quote. The best that can be done is to indicate reasons why they seem supremely worthy of our attention.

The first is that they belong to a tradition of Christian spirituality so different from our own, and that the difference is clearer in this case than in the few other examples open to us, because this staretz had done hardly any reading outside his own tradition. Secondly, they are the work of a keen, sympathetic observer of men, much concerned with the domestic problems of the poor Greek peasants who worked on the monastic estate, and fully alive to sanctity and suffering in the world. He tells of his meeting with a soldier who had learnt to pray under fire in the first war: "As he spoke he told me how he prayed, and by the attitude of his body it was plain how he had been utterly wrapped in God." The same intuitive sympathy governed his attitude to atheism in his own country: "People want to live after their own fashion and consequently they declare that God is not, and in so doing they establish that he is." He was constantly urging prayer for atheists, prayer for persecutors, especially when it went against the grain. "There is no place for iron in paradise. Paradise has need of humility and the love of Christ, which pities all men." He could not conceive of a heaven without compassion for those in hell. This is completely traditional, but in a tradition descending from Gregory of Nyssa, not St Augustine. Some day these papers may be published again in a fuller version with some expansion of Prof. George Florovsky's excellent foreword. Archimandrite Sofrony deserves all our thanks for saving them for us. His part of the book ought not to be omitted, but might usefully be compressed into a brief biographical introduction.

George Every, S.S.M.

Kelham.

SHORTER NOTICES

Anxiety in Christian Experience. By Wayne E. Oates. Allen and Unwin. 15s.

This is not an easy book to read, especially for those who are unfamiliar with the literature which is produced on the other side of the Atlantic.

The combination of biblical, pastoral and psycho-therapeutic knowledge and quotation may prove rather strange and difficult to assimilate. Those who persist will be rewarded. For many Christians try to stifle their anxiety because to acknowledge this unpleasant affect seems to imply a failure of their vocation. This book will help them to shed this idealized picture of themselves and may open the way to a more fruitful understanding of what Paul Tillich calls "the permanent whisper of anxiety in the depth of our being". The

question for us human beings is not, whether we shall experience anxiety or not, but rather how we shall experience it and what we shall make of it.

The author deals with anxiety in its different aspects. The chapter on economic anxiety touches on problems connected with status-consciousness, which are by no means confined to the U.S.A. In fact, in the Anglican Church they are so much part of the institution and its convoluted relationship to the State that they have as yet been subjected to little study. Depth psychology, especially the work of Freud and Abraham, has thrown a good deal of light on to problems of grief, in its normal and pathological aspects. The author draws on some of this insight in his chapter dealing with grief, and this may well be particularly valuable to those who are engaged in therapeutic or pastoral work.

The latter part of the book deals with the fundamental anxiety generated by the experience of realizing one's isolation, as a being born unasked into a seemingly hostile world. This is coupled with the problem of the second birth, as a man consciously and alone confronts the autonomous other, not knowing what the outcome will be. This theme is ably dealt with, and the importance of such Old Testament figures as Moses, Abraham, Isaiah and Job in their lonely face-to-face experience of God is shown.

The link between this inner development of the individual and the growth of the Church in the New Testament sense is discussed.

"The anxiety of the Cross fraught with holy dread as a person becomes a self before God, culminates in an inner yearning for participation in the cross-bearing fellowship of like-minded persons in the Church."

W. H. Allchin.

London.

Reflections on the Psalms. By C. S. Lewis. Geoffrey Bles. 12s. 6d.

To the average Anglican the Old Testament, like episcopacy to Presbyterians, is something we have grown beyond. But one who reads Prof. Lewis's book on the Psalms will find it hard to kick against the pricks. Beginning on "the sound principle of nursery gastronomy" with the nasty things—judgment, self-righteousness, cursing, death; they turn out not so nasty after all—he goes on to share his enjoyment of the Psalmists' healthy appetite for God, their deep contentment in his truth, their uninhibited praise. Finally, his reflections show how we are to use and enjoy all Scripture: through all the distortions of a human medium, "it carries the Word of God; and we . . . receive that word from it not by using it as an encyclopedia or an encyclical but by steeping ourselves in its tone or temper and so learning its overall message" (p. 112). In this the Word written and the Word made flesh coincide. "Systems cannot keep up with that darting illumination. No net less wide than a man's whole heart, nor less fine of mesh than love, will hold the sacred Fish" (p. 119). And if we do thus try to catch him, he himself leads us back

into the Scriptures which speak of him; certainly the Psalms appointed for Christian festivals, which are discussed in the last chapter, show us things about him we otherwise might miss.

This approach to Scripture is most helpful, and admirably in line with the Lambeth Committee's Report. But when the author claims to write for the unlearned about things in which he is unlearned and to have used no commentaries—only Moffatt's translation as a check on Coverdale—readers aware that Hebrew language, psychology and literary conventions are very different from our own may wonder if he is a reliable guide. He is. There is more to be said on many things, such as self-righteousness, vindictiveness and bargaining with God. But surely he is right to start where people are, with the Psalms as they have them in the Prayer Book. Once their sympathy has been won and they have met the Jews as people, they may be prepared to go deeper. This book is popular in the best sense. The ordinary reader is spared technicality and not asked to swallow too much; the scholar is rewarded with a fresh and personal vision of old truths and questions easily begged, such as why God should want praise at all.

One or two of the "reflections" may jar, but the important thing is that they *are* reflections, and personal—even if the person may be, as he admits, more annoying than he knows. One must be personal and concrete to be widely understood; perhaps theologians are too afraid of being cheap and over-simple. Prof. Lewis takes this risk. His triumph is indicated in his style—direct and colloquial, but with many long, carefully constructed sentences, implying that the dignity of the subject cannot be conveyed simply by remarks.

John Sweet.

Selwyn College,
Cambridge.

The Rise and Fall of the Individual. By W. P. Witcutt. S.P.C.K. 12s. 6d.

Steps to Christian Understanding. Edited by R. J. W. Bevan. Oxford University Press. 15s.

Visible and Invisible. By Giovanni Miegge. Mowbrays. 15s.

Fundamentals of the Faith. By J. E. L. Oulton. S.P.C.K. 12s. 6d.

The Presence of God. By Jean Daniélou. Mowbrays. 5s.

Much is said nowadays as to the necessity of making the gospel "relevant", and it is encouraging to find the first three of these books really attempting to do something about this. The other two are concerned with elucidation—Père Daniélou's meditative exercise in biblical typology, a consideration, without recourse to biblical criticism but with wealth of imaginative insight, of the development of the image of the Temple; and a collection of unpublished papers by the late Regius Professor of Divinity in Dublin (together with a memoir by Canon H. M. Harriss) characterized by honesty, clarity and scholarship—three qualities indispensable in any effective preaching of the gospel to-day.

Mr Witcutt's concern is with the modern understanding of man, its faultiness and its origins. His book, urged on by an agile and pithy wit, surveys the development of human self-consciousness, making telling use of anthropology and social history to reveal the impact of human ideology upon human destiny. His central contention is that the cosmology of the Church since the time of Augustine has been vitiated by the Platonic conception of a static God to be sought by men rather than one who seeks his own. He criticizes Augustine's theology on the grounds that it "possessed an inner contradiction between a personal God and a mechanical nature" and attacks the ascetic tradition of the Church, since "this turning of love directly to God was a prime cause of the snapping of the link between the New Man and the Divine . . . the individual cannot exist of himself whether in direct relationship to God or autonomously. . . . He is made up of his relationships with other people" (p. 125). This detachment of God from his creation has led, following the scientists' "conquest" of nature, to his being withdrawn from the everyday consciousness of men: and to the God-less denigration of the individual in the doctrines of Nietchze and the Marxists.

There is more to Mr Witcutt's book than this—his themes range almost literally from China to Peru. Inevitably this makes for sweeping generalizations, which however as often hit the target as not. His book's real value is its sense of historical perspective, and the light which it throws on the perennial methods man employs in his vain attempts to deal with "the Godly opposite". It is certainly well worth reading.

Steps to Christian Understanding is a collection of essays designed to commend the Faith to young people, especially sixth-formers. Its three parts deal with the doctrines of creation, of man and of God, and it is a sign of our present difficulties in communication that the third part should be the least interesting. It is, as Dr Micklem observes in his concluding essay, a question of a change of key. Beside the vivid and exciting treatment of scientific discovery and its relation to our belief in a Creator God, the meticulous theological vocabulary of Part III seems oddly unreal, and unsuited to the purpose for which the book is designed. Canon Fison alone strikes a contemporary note, but then his subject—the Christian hope—does relate very obviously to the contemporary situation of science and religion. He interprets the doctrine of the *parousia* as the looking for one to come who is already present; and this complements the words of Prof. Coulson (whose essay on "God the Creator" is the most interesting in the book) when he says that "God cannot be at the end of science but at the beginning: not beyond science but in it". Dr Coulson condemns in round terms the idea that God is to be called in at the point when science can, for the time being, do no more—a process which (as Bonhoeffer foresaw) would result in God's being gradually elbowed out of his own universe, having become "an unnecessary hypothesis"; and he quotes with approval George Macleod's dictum that "all our scientific discoveries are sacramental unveilings of the Body of our Lord".

Even if this book is not entirely successful in its purpose it inculcates two lessons: first, that it is vitally necessary to write of theological matters in such a way that the mystery within them be preserved; and, secondly, that to do this it is necessary to relate theological teaching more directly and continuously and *mediumistically* than we have done to scientific discovery of all kinds. It is *not* sufficient simply to add "theological" statements to "scientific" ones. A closer fusion is needed, and this book is a sign that we are drawing nearer to it.

Prof. Miegge also comes near to fulfilling this need in his outlook and method of attack. A learned and penetrating thinker, he displays in this new book both theological acumen and a real understanding of the world about him. "Christianity to-day is limited to a thin layer of human beings, underneath which goes on the ferment of a new world that is coming into being" (p. ix), a world which "in the minds of the men of to-day is coming to be recognized ever more decisively *and without regrets* as the life beyond which there is no other" (italics mine). This book is "a meditation on the great themes of the Christian faith, directed by the constant desire not to forget and not to underestimate the problems and difficulties of contemporary man" (p. xiii).

He, too, notes the abandonment of Platonic and Augustinian thought forms, and rejects the notion that God is the passive object of man's search, in favour of a knowledge of God "understood in terms of the reality of a relationship in which God, like the man who knows him, is not object but subject" (p. 12). He uses the modern epistemological *impasse* to demonstrate the personal nature of our knowledge of God, and to revive the doctrine of analogy upon a more truly existential basis. Modern man is innocent in a new way, for he "has found the way to combine a clear and realistic understanding of himself with an untroubled conscience" (p. 133). But he is unaware of the true ground of his being, the basic Deistic postulate that being is good, and there remains an emptiness around his life. It is the filling of this emptiness which Christian doctrine accomplishes. Prof. Miegge demonstrates this in connexion with all the leading dogmas of the faith, proclaiming them through, as much as against, the doubts and misgivings of modern man: and accordingly we receive new and vivid insights into the nature of our belief. A short review cannot summarize so rich a book: sufficient to commend it as encouraging, enlightening, *relevant*.

Glen Cavaliero.

Lincoln Theological College.

Science, Religion and Christianity. By Hans Urs von Balthasar Burns Oates. 18s.

Science and Metaphysics. By John Russell, S.J. Sheed and Ward. 2s. 6d.

Life and its Origin. By Philip G. Fothergill. Sheed and Ward. 3s. 6d.

Whitehead's Philosophy of Physics. By Laurence Bright, O.P. Sheed and Ward. 2s. 6d.

The mushroom cloud on the dust-cover should warn the readers of Dr Balthasar's book that his theme is not so much science as what it means to live in a scientific age. It is a book which will irritate many, partly by the obscurity of its style, and partly by the lavishness of its generalizations. For example, what are we to make of a statement like, "Only the works of praying men have remained truly alive" (p. 56), followed by a short list of names ranging from Bach to Newton? This is plainly not a scientific statement; it is the expression of an attitude; and indeed it is as prophecy or protest that this book is to be judged. The author is not a scientist, but a Roman Catholic priest and *litterateur*; he draws extensively on European literature in the first, somewhat compressed and confusing, half of his book, to illustrate the predicament of modern man. The theme of this section is the transition from cosmology to anthropology. Man has reached a stage in his understanding of the cosmos such that "in whatever mirror of nature he may look, he will always ultimately see himself". Nature can no longer be his teacher and cannot lead him to God; he stands now with a new kind of responsibility *for* the world as well as *to* the world. Science gives him knowledge of partial truths, but these can only be integrated in man's own understanding of himself; and the fundamental truth of his nature is that man is spirit, open to God. It is this "openness" at the heart of man's being which makes every objective scientific picture of him inadequate; to recognize it means, too, a change in our understanding of natural religion, which can now be seen to consist essentially in the decision to accept this openness, to wait for God to reveal himself, rather than in any natural knowledge of God as such. In the second part of the book, Dr Balthasar passes from religion to Christianity, and sees in man's predicament the call to recover the concept of the Unknown God, to come to an honest appreciation of atheism and therein rediscover the transcendence of God. The book ends with a moving description of the interiorization of the idea of Hell in contemporary literature, a section on redemption in terms of the Harrowing of Hell, and finally a chapter on the Sacrament of the Brother.

The book touches on many subjects which are becoming increasingly familiar since talk began about man's "coming of age". In what it tries to do it is important, and if the summary given above appears trite that is probably the fault of the summarizer. In the fact that it is written by a Roman Catholic it is an encouraging portent. But in its manner of presentation the book is a disappointment; if writers of this kind are to appeal to modern scientific men, they will have to learn from scientists the value of clarity and precision.

The other three titles are the first three pamphlets in the Newman Philosophy of Science Series. They belong to a different world of discourse—cool, logical, Aristotelian. I imagine they are intended for Roman Catholic scientists. Fr Russell begins with an admirably lucid description of the scientific approach to knowledge, and then sud-

denly leaps into traditional metaphysics in a way that would leave any but a Roman Catholic gasping. Dr Fothergill gives a useful summary of scientific theories about the origin of life; he concludes with the verdict non-proven, and the assurance that it does not matter to the Christian philosopher either way. He, too, leaps straight from Schrödinger to Aristotle with no apparent sense of incongruity. Parts of his essay, and especially his discussion of viruses, are too technical for the general reader. Laurence Bright's essay on *Whitehead's Philosophy of Physics* is the best of the three, and has the quality and clarity that one has come to expect from the author.

J. S. Habgood.

Westcott House,
Cambridge.

The Curate of Souls. By John R. H. Moorman. S.P.C.K. 9s. 6d.
The Heart of a Priest. By J. H. L. Morrell. S.P.C.K. 9s. 6d.

Dr Moorman's book consists of a collection of writings on the pastoral ministry taken from ten representatives of the century following the Restoration: from, in fact, Jeremy Taylor to John Wesley. It is difficult to "review" such a symposium except to say that the selection itself is a piece of brilliant scholarship; the maintenance of a constant theme makes an integrated book, yet it offers a rich diversity of opinion, including—in Chapter 8—what must surely be regarded as a delightful comic interlude.

In similar vein and upon the same subject, Archdeacon Morrell has made an equally careful selection from the works of W. C. E. Newbolt. Fully to appreciate the research that must have gone into these books, it should be realized that we are dealing with ages when the "collected works" of any single representative would probably run into a dozen thick volumes.

Both editors claim, tentatively, that their work has some bearing on present-day pastoral needs. I can only add that this claim could, and should, have been made much more boldly. It is good to be reminded that constant prayer (elaborated by Newbolt into Office, Eucharist, Meditation and Recollection) and serious theological study remain the indispensable foundations of all pastoral work. Whatever the difficulties confronting us in this more hectic age, it is forcibly brought home that the ideal here expressed is the only valid one: difficulties do not alter facts, and if former ages took their Ordination vows more seriously they are the same ones that the clergy make to-day.

On more directly practical matters it is comforting to know that so many of our own problems and ideas (inadequate preparation for Baptism and Marriage, formalism, petty disloyalty, and low standards of worship) are not so very "modern" after all, but have been considered by wise and prayerful pastors for some centuries past. And it is a little chastening to read, from Jeremy Taylor in 1661, that preaching is not likely to be of much use unless backed up by per-

sonal direction: a view rather surprisingly supported by Thomas Wilson in 1708.

Above all, these selections demonstrate that if England has been spared the excesses of a clerical caste, it has nevertheless given birth to a characteristic pastoral tradition. If some of us feel that the present situation calls for some bold changes of emphasis, these must still constitute evolution from, or indeed a return to, this tradition rather than radical departure from it. This is precisely the kind of research we need so badly if our pastoral work is to be lifted out of a shallow empiricism, and in this sense every word of both these volumes is relevant to present-day problems: pastoral studies can be relevant without being topical.

When we face the fact, as we surely must, that time for study and money for books present very real difficulties to the modern parish priest, we should be more than ever indebted to these two scholars. Our thanks are also due to the publishers for their part in the alleviation of the financial difficulty. These are really good, serious works of pastoral theology, and the inscription humbly borne on the back covers of this series—"For a Priest's Library, 9/6"—is not without its own pastoral significance for 1959!

Martin Thornton, O.G.S.

Coppenhall St Michael,
Crewe.

The Gospel according to St Luke. By A. R. C. Leaney. A. and C. Black. 25s.

The editor of Black's series of New Testament Commentaries is to be congratulated on securing this one early in the sequence, for an up-to-date commentary on Luke has long been needed. Not that one could expect complete success: it is the very difficulty of the undertaking that has created the need. But Mr Leaney has done a gallant piece of work, handling a number of the thorniest problems with courage, and challenging the reader even where he does not convince.

This is an original commentary by an independent-minded scholar. He entertains the possibility (with H. Sahlin) that the Benedictus may originally have belonged to Anna, and recognizes that it was evidently addressed to a Messiah rather than a Messiah's forerunner. He favours, or regards as possible, the readings "to-day I have begotten thee" at the Baptism, and "may thy Holy Spirit come upon us and cleanse us" in the Lord's Prayer, and the shorter text of the words of institution. He follows the clue afforded by details common to Luke and John, and (with acknowledgments to J. N. Sanders' discussion of this) carries the inquiry forward interestingly into Luke 24. He refuses to follow A. M. Farrer in dispensing with Q and postulating the dependence of Luke on Matthew, and he rejects Proto-Luke theories; but he follows the prevailing tendency to find in Luke a "theologian", who selects and places his material with regard to meaning rather than chronology. St Luke's

chief theological contribution emerges as the presentation of Christ as King in a particular manner. Christ is a King, although not the King of the nationalist aspirations which Luke is anxious to dissociate from Christianity; and he is a King whose entry into glory is emphasized, rather than his future return. This presentation carries with it its special eschatology. The commentator also finds a Moses and Joshua typology in the Gospel, and, in this connexion, has an unusual interpretation of "the days of the Son of Man". There is not space here to discuss these—and a host of other—interesting and controversial matters. The present reviewer not seldom finds himself questioning a conclusion; but what matters is that the questions are raised and debated.

The body of the commentary contains useful material, but it is to be hoped that a new edition, besides correcting some misprints, will reconsider the translation. True, it is expressly intended for use with the commentary and not for continuous reading, nor yet for "an English audience desiring to be left unaware of the difficulties of translating the original New Testament". But it is so ungainly as to give a false impression of the original, and here and there even introduces gratuitous mistakes and solecisms at points where Luke is not guilty.

As in the other volumes in this series, the material is beautifully and accessibly set out.

C. F. D. Moule.

Cambridge.

BOOK NOTES

L'Initiation chrétienne by Louis Bouyer (Plon, 630 frs) is a delightful introduction to the meaning of membership in the Church, in which Père Bouyer shows his fine sense of the relation between liturgy and life. It is addressed to a wider public than his larger works. *God and the Human Family* by John G. Williams (S.P.C.K., 5s.) will be useful to study groups that are working on the report "The Family in Contemporary Society" which was prepared for the Lambeth Conference. It contains questions for discussion. *What Baptists stand for* by Henry Cook (Carey Kingsgate Press, 10s. 6d.) is a new edition of a book that was first published in 1947. It is an exposition of the teaching of the Baptist Churches. *True Lights* by J. W. C. Wand (Mowbrays, 10s. 6d.) contains fourteen readable talks on saints and leaders of the Church, ranging from St Clement of Alexandria to Grenfell of Labrador. *The Origin of Man* by Nicolas Corte (Burns and Oates, 7s. 6d.), which is translated from French, is a popular account of the relations between modern scientific theories and the teaching of the Roman Catholic Church. It shows that Roman Catholics can claim much more freedom in this field than was allowed to them fifty years ago. but they are still bound to reject the theory of polygenism. *The Bible Reading Fellowship Story* by Margery Sykes (Lutterworth Press, 6s.) tells the story of the B.R.F. from its origins until the present time. It will be of special interest to those who make use of its Notes. The Bishop of Leicester, who is Chairman of the Council, contributes a Foreword; Miss Sykes is the General Secretary. The December number of *The Churchman* contains two long articles on Prayer Book Revision by D. K. Dean and Hugh Jordan. The Winter number of *Faith and Unity* includes a valuable article by H. A. Hodges "On Arguing about Bishops". *Irénikon* (1958: 4) publishes a warm tribute to "Bishop Bell of Chichester".

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

BURNS AND OATES: Jean Steinmann, *Biblical Criticism* (7s. 6d.); Réginald-Omez, O.P., *Psychical Phenomena* (7s. 6d.).

JAMES CLARKE AND CO.: James T. Hudson, *The Pauline Epistles: Their Meaning and Message* (21s.).

DESCLÉE DE BROUWER (PARIS): Louis Bouyer, *Humain ou Chrétien* (570 frs).

EPWORTH PRESS: Russell Philip Shedd, *Man in Community* (30s.); Eric G. Frost, *This Jesus* (10s. 6d.).

FABER AND FABER: F. C. Grant, *The Gospels: their Origin and their Growth* (21s.).

FAITH PRESS: Dom Robert Petitpierre, *One in Christ* [a study of Christian unity] (8s. 6d.); Ileana, Princess of Rumania, *The Symbol of Faith* (4s. 6d.).

HODDER AND STOUGHTON: James Davidson Ross, *Dorothy* [an account of the ministry of healing exercised by Miss Dorothy Kerin] (12s. 6d.).

LONGMANS: David Cox, *Jung and St Paul* (32s.); J. S. Brewis, *We Have a Gospel* (6s. 6d. and 4s.).

METHUEN: Ernest Mortimer, *Blaise Pascal* (21s.).

MOWBRAY: *Christianity according to St Paul* (3s. 6d.); W. R. Inge, *The Awakening of the Soul* [three lectures on mysticism, not previously published] (4s.); Austin Oakley, *The Orthodox Liturgy* (4s. 6d.); W. S. Porter, *The Gallican Rite* (6s.); J. E. W. Topley, *Meditations for the Three Hours* (3s. 6d.); The Author of *The Way, Lord and Giver of Life* [a retreat on the Holy Spirit for private use] (4s. 6d.); E. K. Lee, *The Meaning of Salvation* (5s.); Leslie Kingsbury, *Forty Nights* [readings for Lent on the "Anima Christi"] (5s.).

NISBET: A. C. Bouquet, *The Christian Faith and Non-Christian Religions* (25s.).

OXFORD UNIVERSITY PRESS: Christopher Devlin, S.J., *The Sermons and Devotional Writings of Gerard Manley Hopkins* (42s.).

PRINCETON THEOLOGICAL SEMINARY: Hugh T. Kerr, *The First Systematic Theologian: Origen of Alexandria* (50 cents).

ST ANDREW PRESS: *The Biblical Doctrine of Baptism* (10s. 6d.).

ST ANTHONY'S PRESS: L. C. Hector, *Palaeography and Forgery* (3s. 6d.).

S.C.M. PRESS: Olive Wyon, *The Grace of the Passion* [meditations for holy week] (3s. 6d.); R. P. C. Hanson, *Allegory and Event* (35s.); John A. Allan, *The Epistle to the Ephesians* (9s. 6d.); Alan Richardson, *The Gospel according to Saint John* (12s. 6d.); John V. Taylor, *The Growth of the Church in Buganda* (25s.); Werner Pelz, *Irreligious Reflections on the Christian Church* (8s. 6d.); A. R. C. Leaney, J. Posen, and R. P. C. Hanson, *A Guide to the Scrolls* (8s. 6d.); Jaroslav Pelikan, *Human Culture and the Holy* (15s.).

SISSON AND PARKER: V. de S. Pinto (Ed.), *Renaissance and Modern Studies* (12s. 6d.).

S.P.C.K.: Phillips Brooks, *Eight Lectures on Preaching* [reprint from the 5th edition, with an introduction by J. R. H. Moorman] (9s. 6d.); Herbert Gresford Jones, *Homewards: Some Essays in Christian Apologetics* (7s. 6d.); Charles Jeffries, *Towards the Centre* [for discussion groups on church unity] (4s. 6d.); R. P. Sidey, *Lover of God* [selected passages from St John of the Cross for use in daily prayer] (4s. 6d.).

S.P.C.K. (FOR THE ALCUIN CLUB): W. Jardine Grisbrooke, *Anglican Liturgies of the Seventeenth and Eighteenth Centuries* (42s.).

UNIVERSITY OF NOTRE DAME PRESS (INDIANA): E. D. O'Connor, C.S.C. (Ed.), *The Dogma of the Immaculate Conception* ($10.00).

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